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AN
EXPLANATION
OF
THE PRINCIPAL TYPES,
THE PROPHECIES
OF DANIEL AND HOSEA,
THE REVELATION,
AND OTHER SYMBOLICAL PASSAGES OF THE
HOLY SCRIPTURES.

✓
BY AARON KINNE, A. M.
MINISTER OF THE GOSPEL.

Blessed is he that readeth, and they that hear the words of this prophecy
and keep those things which are written therein; for the time is at hand.

Rev. i, 3.

BOSTON:
PRINTED BY SAMUEL T. ARMSTRONG, No. 50, CORNHILL.
1814.

DISTRICT OF MASSACHUSETTS—To wit:

District Clerk's Office.

BE IT REMEMBERED, that on the twelfth day of February, A. D. 1814; and in the thirty-eighth year of the independence of the United States of America, SAMUEL T. ARMSTRONG, of the said District, has deposited in this office the title of a book, the right whereof he claims as Proprietor; in the words following, *to wit:*

"An explanation of the principal types, the prophecies of Daniel and Hosea, the revelation, and other symbolical passages of the holy scriptures. By Aaron Kinne, A. M. Minister of the Gospel.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand....Rev. i, 3."

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WILLIAM S. SHAW,

Clerk of the District of Massachusetts.

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AN
EXPLANATION
OF THE
PRINCIPAL SCRIPTURAL TYPES.

General Introductory Remarks on Typical Representations.

1. **TO** make the most illustrious display of his adorable perfections, appears to have been the grand object of God's eternal counsels and designs. For such a display, it was essentially necessary, that there should be a medium. Of all the media or means, conceivable by the divine, infinitely comprehensive mind, the work of redemption appeared to be the best adapted and the most glorious. But for the accomplishment of this, some preparatives were essentially necessary. It was absolutely necessary that there should be a place in which the work might be effected, and a subject, or an occasion for it. The creation of the world and the formation and apostasy of man, made the necessary preparation.

2. A theatre being erected in the creation of the world, and an opportunity being given by the formation and apostasy of man, the mysterious scene began to open, and the wonderful work commenced. But whether the work should be immediately effected, or referred to a future period, may be considered as a subject of divine deliberation, to be resolved by infinite wisdom; and infinite wisdom directed a suspension of the accomplishment of it to a future period. An accomplishment of the work of redemption being referred to a distant period, it may be considered as a subject of divine consultation, whether God should retain his merciful designs in his own eternal mind, or com-

municate them to sinful, fallen man; and divine wisdom proposed a revelation of them as peculiarly desirable and useful.

3. It being determined to communicate the designs of redeeming grace, we may view it as a subject of divine deliberation, whether the work and the various parts of it, should be communicated by explicit declaration, and the nature, designs and effects of it be fully explained, or some intelligible intimations being given of it, it should be exhibited to human understandings, by significant signs, immediately addressed to the senses. To preserve uniformity throughout all his works, God having recently commenced his operations, the creation being in its infant state, and the human mind considered as unprepared for more direct and clear discoveries, the mode of revelation by external, visible signs and figures was preferred, as better adapted to the state of the system, and the condition and capacity of man.

4. The mode of exhibiting subjects by typical representations is very instructive and pleasing. The general object being suggested, and the type produced, it is an agreeable exercise for the mind to investigate the subject, apprehend the mysterious signification of it, and discern the consent between the type and the substance. Hence communicating instruction by types, metaphors, allegories and parables, hath always been grateful and pleasing to the mind.

5. The work of redemption, the great object of all scriptural types, is so very complicated, that it cannot be fully exhibited by any one individual type, and this has given occasion for a great variety, each of which hath its peculiar object, and, collectively, they exhibit the wonderful work, in its importance, beauty and glory, most attractively. But hence,

6. To explain the types becomes a work very arduous and difficult, requiring great skill and judgment to discern their nature and object, and, not exceeding their proper limits, to apply them according to their original design. While this exhibits their propriety and utility, and makes them an happy mean of important and pleasing instruction, to misunderstand and mis-

apply them, will distort, and divest them of their beauty, and instead of edifying, will confuse and disgust the mind.

This arduous and difficult work we are now attempting, not without great diffidence, and many fears of the issue; but God can lead the blind in the way that they know not, make darkness light before them, rough places smooth, and perfect his praise out of the mouths of babes and sucklings. *If any man lack wisdom let him ask it of God, who giveth liberally, and upbraideth not*

Types are representations of absent objects by sensible signs and tokens. All the types of the holy Scriptures relate to Jesus Christ, in his whole character and work, as their grand object. There is good reason to believe, that types were introduced immediately after the apostasy of man and the design of saving mercy was revealed, and the use of them was continued until the promised Savior appeared to fulfil, and put them away by the sacrifice of himself.

As the types of the holy Scriptures are very numerous, and to consider them individually and minutely, would be a work very voluminous, will it not best correspond with the design of this publication, to select only the most eminent, and to consider these only in their most prominent features? This is the method which will be adopted in the present work. The types of the holy Scriptures may be considered, either as general, in which the whole work of redemption is prefigured and represented, or particular, in which some special and distinct part of it is exhibited. Of the general kind are the most of those which were given before the days of Moses; of the particular, those which were instituted under his administration. According to this hypothesis they may now be considered.

PART I. GENERAL TYPES FROM ADAM TO MOSES.

ADAM. a type of CHRIST.

IF Adam be proposed as a type of Christ, from the great dissimilarity, and even the contrariety of their

characters, our minds would revolt from the idea, if the Scriptures had not expressly assured us, Rom. v, that he was *the figure (type) of him (Christ) that was to come*. Should we however in this instance adopt a peculiar (which indeed may be the scriptural) mode of interpretation, will not our minds be relieved of the embarrassment? Let us consider Adam as a type of Christ in the way of *contrast*. Agreeable to this we have,

The first man, Adam, of the earth, *earthy*; the second man, Christ, *the Lord from heaven*.

We have the first, the head and representative of a numerous *earthy* posterity; the second, the head and representative of a numerous *spiritual, holy seed*.

God making a covenant of *works* with the first; and a covenant of *redemption*, or *grace*, with the second Adam.

The first *violating*, and the second *fulfilling*, the covenant God made with him.

The first, by his disobedience, involving his posterity in *sin* and *guilt*; the second, by his righteousness, recovering his people, who are naturally depraved and polluted, to a state of *rectitude* and *purity*.

We see the posterity of the first Adam, by their connexion with their head, becoming *heirs of ruin*; and the seed of the second, by their union with him, commencing *heirs of salvation*.

And as by the first Adam came *death*; so by the second comes the *resurrection from the dead*.

And as we see the race of man by the first, sinking into sin, guilt, death and hell; we see the seed of the second Adam, through him, rising to righteousness, life and eternal glory. See Rom. v, and 1 Cor. xv.

How gloriously in all things has Christ the pre-eminence! How admirably doth this contrasted representation exhibit the person, character and work of Christ Jesus! Nor can we avoid remarking, how obvious it is, that God hath formed this world to be a theatre for introducing and displaying the infinite dignity and superiority of his well-beloved Son, and for erecting and manifesting the excellence and blessedness of his glorious and eternal kingdom!

There is sufficient evidence from scripture, that sacrifices, typical of the atonement by Christ, were instituted immediately after the first transgression; and it has been the opinion of expositors, that the garments, made for the sinning pair, were composed of skins taken from beasts which had been offered to God in sacrifice, according to his immediate direction. And it is reasonable to suppose, that while the blood of those beasts represented the atonement which Christ should make for sin, by his own most precious blood, covering them with skins, represented covering his people with the white raiment of his righteousness, that the shame of their nakedness should not appear. As sacrifices continued until the dispensation of Moses commenced, and were incorporated as an important article in the Jewish economy; the consideration of them may be suspended, until that system shall be the subject of particular explanation.

ABEL a type of CHRIST.

If Abel be considered as a type of Christ, will not the representation principally consist in the following particulars?

1. *His name denoting his state.*

According to the course of nature and experience, before the birth of this holy martyr, his parents must have sensibly realized the awful alteration which had taken place in their condition, the effects of divine justice and veracity in the curse of the ground which brought forth to them thorns and thistles, in the toil of life, eating their bread with the sweat of their brows, and the infirmities, pains and sorrows of life; and to communicate a sense of their wretchedness, when this son was born they called his name *Abel*, *vanity*, *mourner*, expressive of his frailty, and the misery of their condition.* Did he not in this prefigure the humble state

* Though "the pastoral tribes of antiquity were denominated *Balli*, or *Palli*, Shepherds, yet that *Abel* signifies *mourning*, *grief*, is sufficiently evident from the remark of the Canaanites when the sons of Jacob mourned for him in the threshing floor of Atad, they said, This is a grievous *mourning* to the Egyptians, wherefore the name of it was called *Abel-misraim*, The *mourning* of the Egyptians, Gen. 1, 10, 11.

of our incarnate Redeemer, who descended from his celestial mansions to dwell in an house of clay, appeared as a root out of dry ground, was a man of sorrow and acquainted with grief, terminated his life in agony, groans and death?

2. In his employment.

Abel was a keeper of sheep, and led a pastoral life. The flock occupied his attention and he employed himself in protecting it from ravenous beasts and devouring wolves, in leading it to green pastures, to living fountains of water, and conducting it to the fold. In this did he not typify the *good Shepherd*, who laid down his life for the sheep; who left his father's bosom and came into the wilderness of this world to seek his sheep which were *gone astray* and lost in the mountains, and bring them home to himself, as the great shepherd and bishop of souls; who gathers the lambs in his arms and carries them in his bosom, and keeps his flock by day and by night, protecting and securing it from ravenous wolves and roaring lions, who go about seeking whom they may devour; who maketh it to lie down in green pastures, leadeth it beside the still waters, and maketh it to rest at noon, amidst the scorching beams of the sun of affliction and persecution under his own refreshing shade, and will consummate his pastoral care by giving it life eternal.

3. In the acceptableness of his offering.

And Cain brought of the fruit of the ground, an offering unto the Lord. And Abel he also brought of the firstling of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering; but unto Cain and to his offering he had not respect. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. Did not this firstling of Abel's flock, represent that Lamb of God who took away the sin of the world, and who through the eternal Spirit offered himself as a Lamb without spot unto God, in which offering he took infinite satisfaction and complacency; which was infinitely more acceptable to him than all the gifts and sacrifices of his

Jewish brethren, than thousands of rams and ten thousand rivers of oil? Sacrifice and offering thou didst not desire; then said I, *Lo, I come to do thy will, O God*; he took away the first that he might establish the second. Of the acceptableness of his offering God gave to all men assurance by raising him from the dead and seating him at his own right hand, by sending the holy Spirit in his gifts and graces, and sealing his purchased flock to the day of redemption.

4. In being a subject of the envy and persecution of his brother Cain.

The piety of Abel and the acceptableness of his offering excited the envy, the malice and resentment of his brother Cain. And Cain was very wroth and his countenance fell, and he gratified his rage by imbuing his hands in the blood of his brother. And for Christ's zeal, for his Father's honor, and the mighty works which he wrought in his Father's name, did not his brethren of the human race, his kinsmen according to the flesh, hate and revile him, mock and persecute him, even to the death of the cross?

The apostle, Heb. xii, 24, contrasts the blood of Christ with the blood of Abel, to display its meritorious virtue and excellent effects. *Ye are come to the blood of sprinkling which speaketh better things than the blood of Abel.* Abel's blood declared his murder and cried for vengeance to be executed on guilty Cain; but the blood of Jesus, while it speaks him crucified and slain by wicked hands, proclaims divine displeasure appeased, justice pacified, vengeance suspended, God propitious, pardon for the guilty, peace to the conscience, hope to the desponding, and eternal life to penitent transgressors.

ENOCH a type of CHRIST.

SOME of the names given by parents to their children, in the early ages of the world were dictated by the divine Spirit, and denoted what manner of persons they should be, or some important event to be effected by their instrumentality, or some peculiar blessing to be derived by mankind from them. Among those of this

description, may we not place Enoch the son of Jared, by whom the Messiah was eminently prefigured? We may consider him as a type of Christ,

I. In his name. Enoch signifies *teaching*. From his eminently holy character, we are morally certain, that he diligently taught his family the right and good way. As Abraham did, he commanded his children and his household to keep the right way of the Lord, inculcating the doctrines and duties of religion, in the house and by the way, when he sat down and when he rose up; while in his social connexions he diffused a savor of divine knowledge all around him. Enoch was endowed with the gift of prophecy and enforced his instructions, warnings, and reproofs, by the solemn retributions of judgment and eternity. *Enoch also the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all and to convince all that are ungodly of all the ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* Jude 14, 15 verses. In these respects did he not typify that teacher who truly came from God; who taught his disciples, his little family the mysteries of the kingdom of heaven, explaining and inculcating the sublime and glorious doctrines of the gospel, recommending all manner of holy conversation and godliness, by the blessed rewards which he would confer on his humble followers in the regeneration, and animating them to patience and perseverance in suffering for his name's sake, by assuring them, that great should be their reward in heaven? Was he not indefatigable in preaching the gospel of the kingdom to the multitudes who attended his public ministry, addressing the most instructive and awakening considerations to the stupid, and exhorting sinners to repentance by the terrors of the world to come? *I have preached righteousness in the great congregation. I have not refrained my lips, O Lord, thou knowest.* And at the same time, in the melting accents of compassion, inviting those who labored and were heavy laden to come to him, with the promise of rest and

peace. Was he not also a divinely enlightened prophet? Minutely predicting his own sufferings and resurrection—the trials and persecutions of his disciples—the destruction of Jerusalem and the calamities of the Jews—the end of the world, and the eternal retributions of the righteous and the wicked?

Enoch also signifies *dedicated*, or *devoted*. And did not that exemplary holiness which he exhibited in life, originate from a voluntary dedication of himself to God? Consecrating himself a living sacrifice, holy and acceptable to God, whether he ate, drank, or whatever he did, he performed it for the glory of God. In this did he not typify the divine Savior, who was dedicated to God by his parents, and who perfectly resigned and consecrated his body and soul to the service and glory of his heavenly Father? *Mine ear hast thou opened*, (to receive the intimation of thy will, or *bored* as the servant who loved his master and would not relinquish his service, Deut. xv, 12) said the only begotten Son when he came into the world. With what solicitude did he apply himself to his Father's business, in his youth, and with what zeal, fortitude, patience and perseverance, did he pursue it to the end of life!

II. In his communion with God.

Of all the excellent characters drawn of holy men, in the holy scriptures, few are equal to the character given of this eminent saint. *Enoch walked with God*; importing views which correspond with God's end and designs, the pursuit of the same objects, the glory of God, and a mode of action, or manner of living which, in his place, corresponded with divine administrations, and by which he progressed with God in the daily walk of life. In this did he not typify the holy life of Christ Jesus? How perfectly did his views harmonize with the mind and will of his heavenly Father! How perfectly united in object and design! How cordially did he co-operate with him in effecting the grand designs of his wisdom and his grace! How were his heart and soul absorbed in prosecuting that wondrous work of love and mercy, the glorious work of redemption. *I must work the work of him that sent me whilst it is day.*

My meat is to do the work of him that sent me and to finish his work. I have a baptism to be baptized with; and how am I straitened until it be accomplished.

III. In special manifestations of divine approbation and favor.

Enoch, walking with God in the way of truth and holiness, had *this testimony that he pleased God*. What holy and refreshing communications did he receive from him! How was his mind enlarged and enriched with transporting manifestations of the excellence and glory of God, and of the wisdom and perfection of his ways and works; while his soul, enjoying the loving kindness of the Lord, was satisfied with marrow and fatness! In this was he not a type of our divine Redeemer? Doing always the things which pleased his Father, did he not receive the most positive assurances of his highest esteem and delight? *The Father loveth the Son and sheweth him all things that himself doeth. Thou lovest righteousness and hatest iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* What a public and honorable testimony of his Father's approbation and complacence did he receive when there came a voice from the excellent glory which said, *This is my beloved Son in whom I am well pleased; hear ye him?*

IV. In his translation.

Enoch walked with God and was not. By faith Enoch was translated that he should not see death and was not found for God took him. As he had distinguished himself by the holiness of his life, God highly honored and distinguished him in the manner of his transition from this to a better world. Exempt from natural infirmity and decay, from the anguish of wasting sickness, from the terror of the conquering king, the gloom of the shadow of death, and a painful separation of soul and body, in full possession of health and vigor, *God took him*, and he went directly, body and soul, from earth to heaven, exchanging an house of clay for a celestial mansion, and his social connexions on earth, for the society of angels and the perfect communion and enjoyment of his God and Savior. Hail happy Enoch!

Was not this a lively prefiguration of the glorious ascension of God's well beloved Son? From the nature of his office and work, he could not be exempted from the pains of death, nor from the solitary mansion of the dead; but having spoiled principalities and powers by his obedience even to the death of the cross, and made a shew of them openly triumphing over them in it, by the mighty power of God he burst the bands of death and the grave, and came forth a glorious conqueror of all the powers of darkness. Ascending on high and leading captivity captive, attended by a joyful choir of holy angels, he entered into heaven itself and appeared in the presence of God, who expressed his infinite complacence in him by honoring him with a seat at his own right hand, investing him with royal dignity and power, subjecting angels and authorities to him, and constituting him head over all things to the church, consigning all the affairs of the universe to his direction and influence, that he might gather in his chosen, and bring many sons to glory: and, blessed be my rock, enthroned in majesty and light, there he lives and there he reigns. Amen. Hallelujah.

In the translation of Enoch what a solemn and instructive scene opened upon the astonished spectators of the wonderful event? The heavens opened and a saint passing into glory! What ocular and decisive evidence of a future state and the glorious reward of the righteous! But when the triumphant resurrection and glorious ascent of our exalted Redeemer, far above all heavens, and the blessed effects of them to all those who love his appearing and kingdom, are the subjects of our meditation, how are our minds absorbed with the sublimity and magnitude of the subjects! And how consoling the prospects which result from them! The powers of darkness vanquished, death conquered, the grave perfumed, a direct, safe, and joyful translation to heaven, whither the forerunner for us hath entered; where they shall see him as he is, and be made like him, where they shall for ever admire his love and sing his praise! Thanks be to God for his unspeakable gift.

NOAH and the FLOOD, typical.

NOAH. Either from an apprehension that the aggravated wickedness of the world would procure some terrible judgment, or perhaps more truly, from a prophetic impulse of the divine Spirit, when this son was born to Lamech, he called his name NOAH, *rest, consolation*, Gen. v. saying, *This same shall comfort us concerning our work and toil of our hands, and concerning the ground which the Lord hath cursed; importing, that through him, the world, the race of man, would derive some peculiar relief and important blessings amidst those scenes of distress and misery with which it would be punished by the vindictive righteousness of God. And did not the event fully verify the prediction? Did not God distinguish and honor him as the great medium, or instrument, of preserving man and beast from total extinction, when he destroyed the earth with the waters of a flood? Was it not also in consequence of that acceptable sacrifice which he offered, that God made the gracious promise, or covenant, which secured the earth from a repetition of the same dreadful calamity, the seasons from a similar interruption, and the regular production of the fruits of the earth; and of which he instituted the bow in the cloud, the significant seal and perpetual token? And Noah builded an altar—and offered burnt offerings on the altar. And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. This is the token of the covenant—I do set my bow in the cloud—and the bow shall be in the cloud—and I will look upon it, and I will remember the everlasting covenant between me and you—and the waters shall no more become a flood to destroy all flesh.* Does not this instantly suggest to us that glorious personage whose name should be called JESUS, because he should save his people from their sins.—Through whom the immediate execution of the punishment which would have

totally extirpated the race of man, and consigned him to eternal destruction, was suspended—through whom innumerable blessings are derived to the world, and who hath so graciously promised, *Come unto me all ye that labor, and are heavy laden, and I will give you rest*—who presented himself a sacrifice of a sweet smelling savor, infinitely acceptable and well pleasing to God, and in whose blood the new testament, or covenant, comprising all spiritual blessings and the eternal salvation of his people, was ratified and confirmed—and round about whose throne the apostle saw a *rainbow*, signifying, that all divine administrations towards the church, and the universal government of the world, were conducted agreeably to that gracious and everlasting covenant which he has made with his people? However aptly the name and person of Noah may typify the person and work of our divine Redeemer, perhaps these subjects are more impressively exhibited in those events with which he was immediately connected.

I. The flood.

Of all the dreadful judgments which an holy God has inflicted upon a wicked and guilty world, is not this the most terrible and extensive? The earth was corrupt before God, and filled with violence. Gen. vi. *And God said to Noah, the end of all flesh is come before me, and behold I will destroy them with the waters of a flood. And all the fountains of the great deep were broken up, and the windows of heaven were opened—and the waters prevailed exceedingly upon the earth, and all the high hills under the whole heaven were covered—and all flesh died that moved upon the earth.* In what strong and glowing colors does this represent that flood of wrath which an incensed and holy God will pour upon a wicked world for its complete and eternal destruction? In the destruction of the world, overwhelmed by the waters of the flood; what a lively picture have we of the absolute, interminable perdition of the wicked in hell by a destructive deluge of divine wrath and vengeance? The waters prevailed exceedingly, rose fifteen cubits and upward, covering all the high hills and mountains, and destroyed every refuge and

hope of a perishing world; in like manner, will not the fathomless floods of divine vengeance sweep away all the refuges of lies, overwhelm the wicked, and involve them in remediless destruction and eternal horror and despair?

II. The Ark, the appointed medium of preserving Noah and his family from the destructive waters of the flood.

And God said to Noah, *Make thee an ark of Gopher wood*; prescribing the size, dimensions and various apartments of it. How significantly does the ark typify *Jesus Christ, that hiding place from the storm and covert from the tempest*, which God hath graciously provided for the preservation of his people, amidst all those scenes of woe and misery, those terrible judgments, and that eternal perdition with which he will destroy the ungodly? To the work of building the ark, Noah applied himself with great assiduity, patience and perseverance, and when the appointed period of destruction had fully come, the ark being completed, God said to Noah, *Come thou and thy house into the ark*; so when the period of divine wrath and punishment shall fully come, and God shall proceed to the terrible work of destruction, the work of redemption being completed, and divine patience exhausted, will he not say, *Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment till the indignation be overpast*?—When Noah and his house entered the ark, it is said, *The Lord shut him in*. And when, by faith, God's elect enter into Christ the spiritual ark, God confirms their secure and happy state. *After that ye believed, ye were sealed with that Holy Spirit of promise*. And when they shall enter heaven, they will be for ever delivered from all the tempestuous scenes of this present evil world, and be ever with the Lord.

III. The preservation of Noah and his family in the ark from the destructive waters of the flood—typifying the deliverance and eternal salvation of the righteous by Jesus Christ. *Wherein (the ark) few, that is, eight souls, were saved by water. The like figure (type)*

whereunto baptism doth now save us—by the resurrection of Jesus Christ. The windows of heaven were opened, the rain descended, the flood of waters came and all flesh died; but through this dreadful scene the ark rose above the waters, and Noah and his family abode in safety, astonished at the judgments of the Lord, and filled with holy wonder and joy at the marvellous device of his wisdom and love for their peaceful and happy preservation. In like manner will not the righteous, in Christ, be for ever preserved from that flood of wrath and vengeance which will destroy the wicked; and safe in the Lord, with holy admiration and delight contemplate the manifold wisdom and unsearchable grace manifested in the wonderful device of saving mercy?

Noah was a preacher of righteousness, warned the world of the approaching deluge, and exhorted them to repentance, that iniquity might not prove their ruin; yet his words seemed to them as idle tales, which they ridiculed and despised; but with what mighty consternation were they filled, when they saw the flood coming and taking them all away. So Christ, by his word and ministers, admonishes sinners that the end of all things is at hand, and warns them to flee from the wrath to come; while disbelieving mockers, willingly ignorant of the destruction of the old world, say, *Where is the promise of his coming?* But what mighty consternation and despair will seize their souls, when they perceive all his threatenings about to be verified, and themselves overwhelmed and destroyed in floods of vengeance, for ever and ever? When Noah and his house, secure in the ark, were floating on the surface of the mighty deep, what an admirable spectacle did they exhibit to the astonished universe? But a spectacle how much more admirable and wonderful, amidst the dissolution of the heavens and earth, and those displays of divine wrath which will destroy the wicked, will be the eternal salvation of the righteous, in Christ, to astonished spectators in heaven and hell?

Our Savior draws a parallel, Mat. xxiv, 38, between the spirit and practice of the old world, and the conduct

of the Jews before the destruction of Jerusalem, and of mankind before the end of the world. *For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of man be.*

The apostle, Heb. xi, 7, produces Noah as an instance of that faith which is the substance of things hoped for, and the evidence of things not seen, and exemplifying the faith by which the just do live. *By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house.* In like manner, true faith realizes all the instructions and warnings of God, relating to the invisible and eternal world, and by an irresistible influence, moves all the subjects of it, in the way of universal and persevering obedience to the commandments of the Lord, to work out their salvation with fear and trembling. May we be subjects of like precious faith to the saving of our souls! Amen.

MELCHISEDEC a type of CHRIST.

OF Melchisedec we have the historical account in very concise terms, Gen. xiv. Amraphel king of Shinar, with his associates, having overcome the kings of Sodom and Gomorrah, took Lot prisoner and carried him away with the other captives. Abraham, being informed of the calamity of his nephew, divinely directed no doubt, pursued the victorious king with his confederates, defeated them and recovered Lot with the spoil. On his return he was met by Melchisedec, who brought forth bread and wine for his refreshment, and blessed him and his God. To this the apostle refers, Heb. vii. *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him.* Avoiding all questions concerning this very extraordinary man, as foreign from the present design, the scripture very obviously exhibiting him as

an eminent type of Christ, let us consider wherein the typical representation consists. Does it not consist in the following particulars?

I. His person.

He was without father, without mother, without descent, have neither beginning of days, nor end of life. In this did he not peculiarly represent him *whose goings forth have been from of old, from everlasting?* The eternity and self-existence of the divine nature of Jesus Christ, who affirms of himself, Prov. viii, 27, *When he prepared the heavens I was there—when he established the clouds above, then was I by him as one brought up with him; I was daily his delight—* who, respecting the two natures, divine and human, which were united in his person, as Mediator, as God, had no mother, and no father as man?

II. In his offices.

1. As king in a twofold respect.

(1.) His name was *Melchisedec*, by interpretation, *king of righteousness*, and his character corresponded with his name. Eminently righteous in his person, he administered justice and judgment on the throne, and promoted truth and righteousness among all his subjects. In this office, was he not an illustrious type of that *righteous branch* which God raised up to the house of David? Who, perfectly righteous in his person, did no sin, neither was guile found in his mouth—and by fulfilling all righteousness became *the LORD, the righteousness of his people, and who of God is made to them, wisdom and righteousness*. Of whom it was proclaimed, *behold a king shall reign in righteousness, and princes shall rule in judgment*.

(2.) He was king of *Salem*, that is, *king of peace*.

As a peaceful king and supporting a peaceable kingdom, did he not peculiarly typify him whose name should be called, *The Prince of peace*—upon whose appearance in the world it was proclaimed, *Glory to God in the highest, on earth, peace, good will toward men?* Who is *our peace* as the great agent of restoring peace between God and men—of slaying the enmity and introducing peace between Jews and Gentiles;—

whose benign and peaceful influence tames the ferocious passions of men, so that figuratively, the wolf dwells with the lamb, and the leopard lies down with the kid—who blesseth peace makers—in whom his people find rest and peace amidst all the tribulations of this present evil world—and to whom he hath bequeathed divine, holy, heavenly peace; for their daily refreshment and everlasting consolation? *Peace I leave with you. my peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid.*

2. As priest.

As his interview with Abraham appears to have been divinely directed, and the apostle produces him, Heb. vii, for the purpose of exhibiting him as an eminent type of the priesthood of Jesus Christ, let us consider this typical representation of him more minutely.

(1.) He was without *descent*, had no progenitor, no predecessor in the priesthood—and Christ, viewed in his mediatorial, spiritual priesthood, was without father, without mother; and viewed according to the flesh he was of the seed of *David* and the tribe of *Judah*, of which tribe Moses said nothing concerning the priesthood.

(2.) Melchisedec was priest of the most high God. God raised him up, qualified him for the office, installed him in it, and he performed the various services of it according to immediate divine direction. In this did he not eminently typify the priesthood of our divine Redeemer, who was provided and set forth of God, to whom he communicated the Spirit without measure, furnishing him with those holy gifts and graces which perfectly qualified him for the sacerdotal office, consecrated him to the work, by anointing him with his holy oil—prescribed the manner in which he should perform it—who presented the sacrifice which he had appointed, and performed the various services of it, *as the father gave him commandment?*

(3.) In the immutability and perpetuity of his office, Melchisedec had no successor in office. His was an unchangeable priesthood. In this did he not peculiar-

ly represent the sacerdotal character of him who is *consecrated forevermore*, according to the word of the oath, *The Lord sware and will perform it, thou art a priest for ever after the order of Melchisedec?*

From the transactions between Melchisedec and Abraham, the apostle draws two inferences which are so important and instructive, that it will not be impertinent briefly to suggest them.

1. The dignity and excellence of Christ's person and priesthood. From Melchisedec even Abraham the renowned patriarch, the constituted father of all them that believe, received the blessing; and without all contradiction the less is blessed of the better. To him also Abraham gave tithes as a tribute due to his character and preeminence; consider then how great Melchisedec was; but Melchisedec, great as he was, was only a type, a shadow of Christ. What high and honorable thoughts should we entertain of the substance, of Christ himself, who is exalted far above all heavens and filleth all things? *Wherefore, holy brethren. consider [the apostle and high priest of our profession, Christ Jesus.*

2. His infinite ability to save.

Possessing an unchangeable and everlasting priesthood, and officiating efficaciously in it, *he is able to save to the uttermost all them that come to God by him, seeing he ever lives to make intercession for them.*

III. When Abraham was returning from the slaughter of the kings, Melchisedec brought forth *bread and wine* for the refreshment of the weary patriarch and his troops. May we not understand this bread and wine to represent that royal bounty, that *meat indeed*, and that *wine which he hath mingled*, the riches of his grace, with which Christ daily refreshes his fainting people, amidst the trials and conflicts of this present evil world—or that divine repast which will satiate their weary souls, when, returning to heaven victorious, yea more than conquerors over all their spiritual enemies, through him who has loved them and died for them, he will give them *to eat of the tree of life*,

the hidden manna, as their honorable reward and everlasting portion?

IV. When Melchisedec met Abraham, he said, *Blessed be Abraham of the most high God, possessor of heaven and earth.* And doth not Christ bless his people with all spiritual blessings in heavenly places? and will he not peculiarly bless them when he will make them kings and priests unto God; that they may live and reign with him for ever and ever.

The Destruction of SODOM Typical.

EXTREMELY various have been the judgments with which an holy God hath punished a wicked world, and the sinful nations of the earth. Among these the destruction of Sodom, Gomorrah, and the cities about them, occupies a distinguished and awful rank. The region of those cities appears to have exceeded in pleasantness of situation, and fertility of soil. *It was as the garden of the Lord, as the land of Egypt, as thou comest unto Zoar*, Gen. xiii, 10. The amenity of the situation and luxuriance of the soil produced in the inhabitants, that pride, fulness of bread and abundance of idleness, that voluptuousness, dissipation, and those abominable vices which procured their destruction. The history informs us, figuratively speaking, that the enormity of their wickedness was incredible in heaven. The Lord said, *Because the cry of Sodom and Gomorrah is great—I will go down now, and see whether they have done altogether according to the cry of it; and if not, I will know*, Chap. xviii, 20, 21. *The men of Sodom were wicked, and sinners before the Lord exceedingly*: and God determined to make them monuments of his righteous vengeance. But righteous Lot resided among the corrupt inhabitants, and God would not destroy the righteous with the wicked. He therefore directed him to escape to Zoar. No sooner had this holy man retired from the polluted city, than the Lord rained fire and brimstone upon it from heaven, and destroyed it with a terrible, a perpetual destruction—That this dispensation was designedly typical, is evident from the frequent application of it to spiritual subjects in the

inspired writings. *For if God spared not the angels that sinned—and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample (type) to those that after should live ungodly; and delivered just Lot, &c.* 2 Pet. ii. Is not Christ's description of future punishment by casting into the lake that burns with fire and brimstone, taken from it? Perhaps no two scriptural types are so analogous to each other, as the destruction of the old world by a deluge of water, and the destruction of Sodom by fire and brimstone from heaven; for which reason we find them repeatedly combined for the same purpose, Matt. xxiv; 2 Pet. ii. In this dispensation are not the following evangelical subjects impressively represented?

I. The destruction of the wicked inhabitants of Sodom by fire and brimstone from heaven, typifying the eternal destruction of the wicked in hell.

The wickedness of the inhabitants of Sodom, and particularly their persecution of righteous Lot, immediately procured their destruction; and the wickedness of the world, and particularly the persecution of the godly, will immediately procure the dissolution of the heavens and earth.* The Lord rained fire and brimstone from the Lord out of heaven and destroyed those cities; and upon the wicked God will rain snares, fire, and brimstone, and an horrible tempest. In Sodom and Gomorrah thus destroyed, turned into a lake, and subjected to a perpetual destruction, so said to suffer the vengeance of eternal fire, Jude 5, have we not a very impressive and glowing description of the eternal perdition of the wicked in hell, the lake that burns with fire and brimstone for ever and ever?

*Gen. xix, 4, *The men of the city compassed the house, both old and young, all the people from every quarter.—Then the Lord rained fire and brimstone from heaven, and destroyed those cities.* How parallel with this is Rev. xx, 7, *Satan shall go out into the four quarters of the world, Gog and Magog to gather them together to battle: and they went up and compassed the camp of the saints and the beloved city, and fire came down from God out of heaven and destroyed them?* Was not the latter description apparently taken from the former?

II. In the city of Zoar, have we not a direct representation of Christ, that hiding place from the storm and covert from the heat, which God hath most graciously provided for his people, when the heavens shall be rolled together as a scroll; but especially from that horrible tempest which he will rain upon the wicked, when he shall come in flaming fire to take vengeance on them that obey not the gospel of his Son?

III. In the flight of Lot to Zoar, and his preservation from the destructive flames of Sodom, have we not an instructive representation of believers fleeing to Christ from the wrath to come, and their preservation from eternal ruin *by him*?

And the men said to Lot, We will destroy this place. And the angels hastened Lot, saying, Arise, lest thou be consumed in the iniquity of the city: and while he lingered the men laid hold upon his hand, the Lord being merciful to him, and brought him forth without the city and said, Escape for thy life; look not behind thee, lest thou be consumed. In a similar manner, hath not God admonished his people of the destruction which he will execute upon the wicked, and warned them to flee from a sinful, guilty state, and impending ruin? But attached to the pleasures of sin and earthly pursuits, they contemplate abandoning sensual gratifications with reluctance, and delaying and lingering, the Lord being gracious to them, by his almighty hand, lays hold on them, and brings them from their guilty and dangerous condition, constrains them to escape for their lives, and flee for refuge to Christ, the blessed hope set before them—and being finally gathered together into the heavenly chambers, they will be effectually secured from the fiery indignation, and for ever preserved in perfect safety and peace—while upon the wicked, disregarding divine admonitions, as idle tales, the day of the Lord will come, which will burn as an oven, and consume them that it leave them neither root nor branch.

Lot escaped the destruction of Sodom but as with the skin of his teeth; and the righteous are scarcely saved from final ruin—but his wife looked back from behind him and became a pillar of salt: and how many

who are awakened to a conviction of their danger, and as it were fleeing from the wrath to come, for looking back with lustful eyes upon the pleasures of sense and sin, and delaying to forsake all for Christ and salvation, are given over to a reprobate mind, and become vessels of wrath fitted to destruction? *Remember Lot's wife.*

*The sun was risen upon the earth when Lot entered into Zoar, and the inhabitants of Sodom were probably preparing to indulge themselves in their habitual voluptuousness and dissipation; but this fair and pleasant morning was succeeded by a tempestuous and stormy day, which brought destruction upon them as a whirlwind: and how many in the ardent pursuits of sensual delights, are unexpectedly surprised and arrested by death, and go quick down to the pit! And when a stupid world shall cry, *Peace and safety, then will sudden destruction come upon them, and they shall not escape.**

In this awful dispensation, how much is there to instruct and comfort the godly? The unlawful deeds of the filthy Sodomites vexed the righteous soul of Lot, from day to day. Abraham had interceded for him, and when God destroyed them, he remembered (the intercession of) Abraham, and mercifully provided for the safety of Lot by sending him to Zoar. The Lord said, *I cannot do any thing till thou be come thither. The Lord knoweth as well how to deliver the godly out of temptations, as to reserve the wicked to the day of judgment to be punished.* The men with their slaughter weapons, Ezek. ix, might not smite till a mark was set upon the forehead of those who sighed for the abominations of Jerusalem, and then they were to slay old and young and not spare. *They shall be mine, says God, in the day that I make up my jewels.* How much to admonish the wicked! Let them turn to their strong hold in a day of acceptance and time of salvation. Amen.

ABRAHAM and his FAMILY Typical.

HITHERTO in God's gracious dispensation, we are furnished only with typical representations of the person and work of our divine Redeemer; but in the patriarch

Abraham the subject is varied and extended, and the character of his immediate posterity is metaphorically exhibited. Though the patriarch may be considered as a type of Christ in being called from his native country and kindred—sojourning in a strange land—dwelling in a tabernacle, or tent—receiving the promise of a numerous seed, &c.—yet it is his family, especially, which will be produced as typifying evangelical subjects. That this was so designed is very manifest from the declaration of the apostle, Gal. iv, 22, *For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman—which things are an allegory.* The apostle himself hath given such an explanation of this allegory, that we cannot misapprehend the subjects designed by it, if we divest ourselves of prejudice, and candidly consider his application. The following subjects are particularly contained in it.

I. Sarah and Hagar.

These saith the apostle are the two covenants. Of these the first, represented by Sarah, was the gracious promise which God made to the patriarch, Gen. xii, 2, 3, *I will make of thee a great nation—and thou shalt be a blessing, and in thee shall all the families of the earth be blessed.* This was renewed, chap. xv, 5, and xvii, 11, reduced to the form of a covenant, and ratified by a significant token. *And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.* This covenant thus ratified, by way of distinction and eminence, is called, *The promise*, Gal. iii, iv, chap. According to the apostle, Gal. iii, 8, in making this promise, *God preached the gospel to Abraham*, and Abraham in believing it, *believed in the Lord, who counted it to him for righteousness.*

As *Sarah* represented that promise or covenant made with Abraham, and which comprised all the subjects of the gospel; so *Hagar* represented that covenant which God made with the Israelites in the wilderness by the hand of his servant Moses. *This Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is,*

and is in bondage with her children. This is frequently termed, *The law*. *The law was given by Moses*. This was the system of carnal ordinances imposed on them, the Jews, till the time of reformation. As Hagar was the maid of Sarah, and it was her place and use to aid her mistress, assist in training up the promised son and heir, and subserve the general interest of the family, so it was the design and the use of the law, the covenant made at mount Sinai, to subserve the promise, the covenant made with Abraham, by instructing and disciplining the chosen seed, the covenant people, and so prepare them for the *adoption of sons*, Gal. iv, 1—7. In allusion to Hagar, a maid, who was under the yoke, and from the servile state to which the law reduced the seed of Abraham, it is termed, *A yoke of bondage*, and the Jews submitting to its restraints, and obeying its precepts, are said to be *under bondage to weak and beggarly elements*, Gal. iv, 9.

II. *Isaac and Ishmael.*

God promised Abraham a son by Sarah his wife, and to multiply his seed as the stars of heaven. This son Isaac, with his numerous seed, the immediate objects of the promise, were types of Christ and believers in him, that spiritual seed and holy nation, which were the great objects of the covenant ultimately. Hence saith the apostle, Gal. iii, 16. *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but of one. And to thy seed which is Christ*, Rom. iv, 18. *Who against hope believed in hope that he might become the father of many nations according to that which was spoken, So shall thy seed be.* As Isaac who was born after the promise, and his numerous posterity, represented the ultimate objects of the covenant, Christ and believers in him; so *Ishmael* the son of Hagar, the bond-maid, *who was born after the flesh*, represented that natural seed, or posterity, of Abraham which proceeded indeed from his loins, but was destitute of his faith, and alienated from his holy obedience in life and practice.

III. *The weaning of Isaac.*

The child grew and was weaned; and Abraham made a great feast the same day that Isaac was weaned. However pleasing it might have been to Abraham and Sarah, that the promised son should have so far progressed in life, as to be taken from the breast; yet the unusual hilarity and joy of the occasion were the effects of a divine impulse, and designed to typify the joy and gladness which would pervade the family of God when his seed, progressing from its infant state, should be weaned from weak and beggarly elements, and be nourished and invigorated with the more substantial food of the gospel. This event, so joyful to Abraham and Sarah, *was by Ishmael, made an occasion of the derision and contempt of Isaac. And Sarah saw the son of the bond-maid mocking.* This mocking of Ishmael typified the contempt with which his fleshly, unbelieving seed, especially the chief priests, rulers, and the whole multitude of the people, would treat Christ and believers in him, that spiritual seed promised to Abraham in that everlasting covenant which God made with him. Hence saith the apostle, *As then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.*

IV. The remonstrance of Sarah and the ejection of Ishmael.

The derision and contempt with which Ishmael treated Isaac were very offensive to Sarah, and remonstrating against it, she said to Abraham, *Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac. And Abraham rose up early in the morning—and sent her away.* As the mocking of Isaac by Ishmael procured the dismissal of Hagar, and his ejection from the family of Abraham; so the derision and persecution of Christ by the unbelieving Jews, his natural seed, occasionally excited by the law of carnal commandments, procured the abolition of the Sinai dispensation, and their excommunication from the visible family of God. *Nevertheless what saith the scripture, Cast out the bond-woman and her son,* and the covenant established at mount Sinai, and his fleshly, unbelieving seed were

ejected from his visible family; and only Sarah, the covenant made with him, and Christ the promised seed remained. As the ejection of Hagar and Ishmael reduced the family of Abraham to its genuine simplicity and purity, consisting only of Sarah his faithful wife, and Isaac the promised son; so the abolition of the covenant made at mount Sinai, the spiritual Hagar, and the excommunication of his natural, unbelieving posterity, those mocking Ishmaels, refined his visible family, from the earthly, typical alloy and spurious members which adhered to it, and exhibited his covenant and seed in their original purity and beauty. Hagar and Ishmael being cast out, we see Isaac established the unrivalled heir of his promises and blessings; so the ritual being abolished and the unbelieving Jews rejected, we see Christ appointed the heir of all things, and the ancient promise of blessing all nations in his seed, fulfilled—and if by faith in him, we become the children of Abraham, and experimentally realize his blessings, convinced of divine fidelity and grace, we shall devoutly acknowledge, *a God of truth, and without iniquity, just and right is he*, and blessed are all they that wait for him. Amen.

ISAAC a type of CHRIST.

OF all the eminent characters which have appeared on the stage of human life, few have been introduced with so many marks of consideration, as the patriarch Isaac. While others have been generally introduced without any premonitions, of him so much was predicted, that long before his birth, he became an object of ardent expectation. How obvious in this respect, the parallel between him and his great antitype, Christ Jesus? Of the particulars in which Isaac typified Christ, the following are selected as the most important.

1. Isaac was a promised son. *Sarah thy wife shall bear thee a son.* He was a promised son in such a peculiar manner, that this was a mark of distinction, and he was called, *The son of the promise*—and how soon after the apostasy was Christ promised to the sinning parents of mankind? *The seed of the woman shall bruise*

the serpent's head. How many and illustrious were the promises which went before his birth, concerning his person, work, and his glorious and eternal kingdom? And are not *all the promises of God in him, yea, and in him, amen?*

2. Isaac was a son of faith and patient expectation. Abraham believed that he who had promised was able also to perform, who also would do it; but long was the accomplishment of the promise delayed, many, and insuperable to nature, were the trials and discouragements of his faith; but he staggered not at the promise of God, through unbelief, but was strong in faith giving glory to God—much longer was the birth of the promised Savior deferred, more numerous, obstinate and absolutely insuperable to reason and nature, were the obstacles to an accomplishment of it; yet judging him faithful who had promised, in hope and patience, did the Church wait for the consolation of Israel, until the Desire of all nations entered into his temple.

3. The conception, and the birth of Isaac, were attended with remarkable circumstances; and eminently so were the conception and the birth of the Lord Jesus Christ.

4. Before the birth of the promised son his parents were directed to call his name ISAAC; *joy, gladness*, and great was the joy of Abraham and Sarah at his birth; and before the birth of Christ his parents were directed to call his name JESUS, for *he should save his people from their sins*, and great was the joy in heaven and on earth when a multitude of the heavenly host praised God, and said, *Glory to God in the highest, on earth peace, good will to men.*

5. Eminently did Isaac typify Christ in being offered in sacrifice. To illustrate this, mark the resemblance between them.

(1.) Isaac was the only and affectionately beloved son of his parents; and Christ was the only begotten and beloved son of his Father, was daily his delight, rejoicing always before him.

(2.) Necessity was laid upon Abraham by the command of God, to offer up Isaac his son; and it was of

absolute necessity that Christ should die, the just for the unjust to bring sinners to God. If there had been a law which could have given life, verily righteousness should have come by the law.

(3.) When Abraham was tried, he withheld not his son, his only son; and God spared not his own son, but delivered him up for us all, that with him he might freely give us all things richly to enjoy.

(4.) Isaac had committed no particular crime for which he was to suffer; and Christ, who did no sin, offered himself as a lamb without spot to God.

(5.) Isaac bore the wood on which he was to be offered as the victim; and Christ bore the cross on which he was to expiate the guilt of the world.

(6.) In offering up Isaac, Abraham must officiate as priest, and he stretched forth his hand to take the knife; and when Christ was to be made sin for us, his Father must immolate him on the altar of justice, and he said, *Awake, O sword, against the man that is my fellow.*

(7.) Abraham accounted that God was able to raise Isaac from the dead, from whence also he received him in a figure; and God raised up his son Jesus, that his holy one might not see corruption.

(8.) After this symbolic transaction, Isaac returned to his place; and when Christ by one offering had purged our sins, he ascended to heaven from whence he came, and for ever sits down on the right hand of the majesty on high.

(9.) In offering up Isaac, Abraham gave the most decisive evidence of love to God; and God commendeth his love to us, in that when we were sinners and without strength, Christ died for us.

Abraham called the name of the place *Jehovah-Jireh, The Lord will provide.* There he provided the ram which Abraham sacrificed in the room of Isaac—and he has provided the substance as well as the type, his own son, the lamb of God which taketh away the sin of the world.

It will peculiarly tend to impress the whole subject on our minds, to reflect, that the scene of this trans-

action was on one of the mountains of Moriah which must have been Calvary or nigh to it. In the same place, perhaps, was the type exhibited, and the substance displayed. And in this mountain hath the Lord made unto all people a feast of fat things, of wine on the lees; of fat things full of marrow, and sent forth his gracious invitation, *Come, eat of my bread and drink of the wine which I have mingled, and let your soul delight itself in fatness.* Amen.

JACOB a type of CHRIST.

AMONG the ancients, the patriarch Jacob occupies a distinguished rank. He, a younger brother, first of all, obtained the birthright and his father's blessing. From him, as its immediate stock or root, arose a mighty nation, and from him as concerning the flesh, came Jesus Christ, who is over all, God blessed for ever. We may consider him as a type of Christ in the following respects.

1. In preference to his brother Esau. When as yet the children had done neither good nor evil, that the purpose of God according to election might stand, it was said, *The elder shall serve the younger, Jacob have I loved, and Esau have I hated. Ye children of Jacob his chosen.* In preference to all the angels above and men below, is not Christ *God's servant, whom he will uphold, his elect in whom his soul delighteth?*

2. The life of Jacob was full of anxiety, care and sorrow. As an exile did he leave his father's house with his staff—grievously did he serve with Laban, consumed by the drought by day, and by the frost by night—great were his apprehensions from Laban and Esau—pungent was his sorrow for his Rachel, his Joseph, his Simeon and his Benjamin—and distressing were the thoughts of his heart about going down and sojourning in Egypt. Himself most faithfully gave the history of his life in the following impressive description: *Few and evil have been the days of the years of my pilgrimage—but this for him was the right way to honor and peace in the closing scene of life, and that blessed condition where, eminently, the wicked cease*

from troubling, and the weary are at rest. In circumstances of life, how great the resemblance between the patriarch Jacob, and Christ the Savior? Persecuted in his infant state, humble in the private walks of life, despised and rejected of men, abandoned to the powers of darkness, and forsaken of his God. *It pleased the Lord to bruise him. We esteemed him stricken, smitten of God and afflicted. He was a man of sorrows and acquainted with grief*—but this was the way marked out in the eternal councils of infinite wisdom, to his highest advancement, his everlasting glory and felicity. *Because he humbled himself, and became obedient to death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow—and that every tongue should confess that he is Lord, to the glory of God the Father.*

3. Shall the distress of Jacob and his wrestling with the angel, when his brother Esau was coming against him with four hundred men, remind us of the agony of Christ in the garden, when he was assailed by the powers of darkness, and Judas with his band was coming against him with lanterns and torches, and weapons?

4. Jacob had twelve sons, the heads of their houses, from whom the whole nation arose—and Christ had twelve apostles, on whom, as on twelve foundations the church is built, himself being the chief corner stone.

5. From Jacob, surnamed Israel, his descendants were called *Israelites*—and from Christ, the peculiar people, the holy nation, were called *Christians*.

Jacob may also be considered as a figure of all the Israel of God. Like him they are a chosen generation—like him they cheerfully relinquish sensual enjoyments for the birth-right and the blessing, for Christ, the pearl of great price. His receiving the blessing from his father Isaac, may represent their receiving spiritual blessings from God, their heavenly Father; and his dying in Egypt and being buried in Canaan, may denote; their dying in this world, being conveyed by angels to Abraham's bosom and resting in heaven.

In this place, permit the illustration of a type which hath not yet been considered, *The Institution of Marriage*. That this was designed to typify the union and relation between Christ and his church, is very manifest from the frequent application of it to this subject, in the holy Scriptures. *O backsliding children, I am married unto you. saith the Lord. Husbands love your wives as Christ loved the church.* And that this representation might be as perfect as the nature of the subjects would permit, it pleased God to form *the wife*, the woman, *of the man*. Eve was formed of Adam. And is it not worthy of notice, that the patriarchs, those eminently typical characters, took themselves wives within the limits of consanguinity? Sarah, the wife of Abraham, was probably *Iscah*, the daughter of his brother Haran, Gen. xi, 29. Rebekah, the wife of Isaac, was the daughter of Bethuel, the son of Nahor, the brother of Abraham, and Milcah, the sister of Sarah. Leah and Rachel, the wives of Jacob, were the daughters of Laban, the brother of Rebekah. Was not this a designed continuation of the type from Adam? We may observe the resemblance in the following particulars:

1. God said of Adam, It is not good for man that he should be *alone*—and the church is the *fulness* of Christ.

2. When God brought the woman to Adam, he said, *This is now bone of my bone and flesh of my flesh*—and believers are members of *Christ's body, and of his flesh, and of his bones*.

3. Marriage constitutes a oneness between the parties. *Two*, saith he, *shall be one flesh*—and the church *joined to the Lord*, is more, *is one spirit*.

4. Marriage introduces the most cordial and tender affection and mutual sympathy between the husband and the wife—and the affection between Christ and his church is mutual and endearing—*I am my beloved's and my beloved is mine, his desire is towards me. I was in his eyes as one that found favor*. In all their affliction he was afflicted and the angel of his presence saved them.

5. Marriage constitutes a most endearing relation between the husband and the wife—Abraham said of Sarah, *Indeed she is my sister, the daughter of my mother, and she became my wife*—and Christ calls the church, *his sister, his spouse*.

6. *Jacob loved Rachel*. He served for a wife, and for a wife he kept sheep—and *Christ loved the church, and purchased it with his own blood*.

7. The husband is the *head* of the wife—and the Lord is the *head* of the church.

8. The wife, the woman, is the *glory* of the man—and the church is the *glory* of Christ.

9. The bridegroom *rejoiceth* over the bride—and *Christ rejoiceth over the church*. *He will joy with singing; yea, he will rest in his love*. Amen. Praise ye the Lord.

JACOB'S LADDER *Typical*.

AMONG the seasonable interpositions of God's providence for the relief of his people, may we not reckon the vision of *Jacob's ladder*? The patriarch, now exiled from his father's house, and making a tiresome journey to Padan-aram, must have been peculiarly exercised with the trials of his present condition. Reflections on the affectionate and tender parents, friends and comforts, which he left behind, the dangers and sufferings to which he should be exposed in the tedious journey before him, and his own solitary and defenceless state, probably filled and agitated his mind. When the day was spent, and his weary limbs demanded repose, pen-sive and sad, with the canopy of heaven for his covering, a stone for his pillow, and the earth for his bed, he composed himself to rest. When sleep had closed his eyes, *he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it. And, behold, the Lord stood above it*, who addressed him in the most consoling terms, assured him of his gracious presence and protecting care in all his ways, and of a fulfilment of the covenant which he had made with Abraham his father, Gen. xxviii, 11—15. This vis-

ion has ever been considered as typical of evangelical subjects; and is not this interpretation supported by Christ's apparent reference to it in the assurance which he gave to Nathaniel, John i, 51. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man. Are not the following subjects represented by it?

1 Doth not this ladder which stood on the ground and reached heaven, typify the one mediator between God and men, the man Christ Jesus? In whose person, natures, the divine and human, remote and distant as heaven is high above the earth, are connected and united, who constitutes the great, blessed and only medium of intercourse and communication between earth and heaven, and in whom the whole family of heaven and earth, is named; being their common centre, and the bond of the holy union and communion between them.

2. Doth not the address of the Most High to the patriarch from above this ladder, signify, that God makes all the revelations of his designs to men, all the manifestations of his mercy and grace to them, and especially, all the promises of his protection, favor, spiritual blessing and eternal life, to his people through Jesus Christ? For *in him* are all the promises of God, *Yea, and in him, Amen*, to the glory of God. And that he is the way, the truth and the life, through whom only, sinful men can have access to God, and in which new and living way they may draw near to him in the full assurance of faith.

"Is he a way? he leads to God,
The path is drawn in lines of blood!
There would I walk with love and zeal,
Till I arrive at Zion's hill."

3. Doth not the ascent and descent of the angels upon this ladder suggest, that God effects the designs of his providence, and protects his people in the hour of danger, by their instrumentality? The angel of the Lord encampeth round about them that fear him, and delivereth them—their promptitude, activity and fidelity

in his service; and the kind and benevolent services which they are continually performing for his people. Are they not ministering spirits, sent forth to minister for them that shall be heirs of salvation?

Lastly, Doth not this dream of the patriarch in his afflicted state, this divine impression and address, suggest to us, the tender and vigilant care which God extends to his people in the hours of adversity, his reasonable interpositions for their relief, and the motives of encouragement and comfort which he addresses to their minds; manifesting himself to be their refuge and strength, a very present help in trouble? Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust.

How full of instruction and comfort is this dream to the church and children of God in all ages? And doth it not implicitly reprove them for their disquietudes, distrust of his care and anxiety about their condition? *Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?* The Lord hath not forgotten to be gracious; neither hath his faithfulness failed for ever more. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God; for they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

JOSEPH a Type of CHRIST.

IN all biography perhaps, we do not find a character more pure and amiable, nor a life more replete with interesting scenes and events, than that of Joseph. Adorned in his person with the most amiable virtues, he was a dutiful son, an affectionate brother, a faithful servant, a meek and patient sufferer, a wise and excellent prince, and a universal benefactor. If we consider him as a type of Christ, how great the resemblance? Was Joseph the favorite son of his father Jacob? And is not Christ the beloved Son of his Father, in whom his soul

delighteth? Did Jacob make for his son Joseph a coat of many colors? And did not the Father prepare for his Son Jesus, a body curiously wrought in the lower parts of the earth? Did Joseph, at the command of his father, go to seek his brethren and inquire for their welfare? And did not Christ, at his Father's command, come into the world to seek and save his brethren of the human race, his kindred according to the flesh? Did the reproofs of Joseph procure the hatred of his brethren? And did not Christ's brethren, the world, hate him because he testified of it, that the deeds thereof were evil? Did the brethren of Joseph conspire against him, and sell him to strangers? And did not the Jews conspire against Christ, and deliver him to the Gentiles?

Was Joseph faithful to his master? And did not God's servant, Christ, deal prudently? Was Joseph, for his fidelity and zeal for his master's honor, maliciously accused, and injuriously cast into prison? And was not Christ, for his zealous support of his Father's law and honor, enviously apprehended, and unrighteously condemned? Was Joseph meek and patient under the injuries and abuses which he received? And was not Christ led as a lamb to the slaughter? Did he cry, or lift up, or cause his voice to be heard in the streets? When he was reviled, did he revile again? Was Joseph for interpreting the dreams of Pharaoh, called *Zaphnath-paaneah*, a *revealer of secrets*? And did not Christ, the only begotten of the Father, *reveal the counsels and designs of his grace*? Did Joseph speak roughly to his brethren, and then reveal himself to them in the endearing affection of a brother? And doth not Christ often hide himself from his people and afflict their souls with pain, to humble and prove them, that he may speak comfortably to them, and do them good in their latter end? However Joseph might typify Christ in these inferior respects, yet are we not to consider him, principally, as a type of Christ.

1. In his advancement from deep humiliation and distress, to great dignity and power? When Joseph had been taught humiliation and obedience by the things

which he suffered, and the time of his deliverance was come, the king sent and loosed him, and those feet which had been hurt with fetters, ascended the chariot of state, he was constituted governor over all the land of Egypt, to bind princes at his pleasure, and it was proclaimed before him, *Bow the knee*, as a token of homage, subjection and obedience. What a sudden and surprising transition! What a wonderful and honorable exaltation! What an impressive representation of the deep humiliation and abasement, and the infinite and glorious exaltation of Christ Jesus, who took upon him the form of a servant, who gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting, whose hands and feet were hurt with iron on the cross, on which he expired amidst the hisses and reproaches of the surrounding multitude, in agony and groans. But God loosed the bands of death, and exalted Him from this abyss of ignominy and shame, above all principality and power, and every name that is named, seated him at his own right hand on the throne of Majesty in the heavens, gave him power over all things in heaven and earth, authorities, principalities and powers being made subject to him; and the word is gone forth, that to him *every knee shall bow*, and every tongue confess to the glory of God the Father: and now, enthroned in majesty and light, he reigns before all his ancients gloriously.

2. As a great benefactor and savior?

Joseph, in his provident care, filled his granaries with the corn of Egypt, from which he supplied the Egyptians, and his father's house, through the famine, that consumed the land, saved much people alive, and became the common benefactor and savior of the land of Egypt. In this how eminently did he typify Jesus Christ, who mercifully interposed in favor of sinful man, and became the gracious deliverer and common Savior of a perishing world? Joseph supplied the wants of the distressed from his store houses and granaries, with the corn of Egypt; but Christ relieves the distresses of perishing souls from the inexhaustible treas-

ures of his wisdom and grace, with the true bread, which cometh down from heaven. Did Joseph regard the cries of the distressed, and grant them relief? And doth not Christ, more merciful than Joseph, not only receive all who come to him, rejecting none; but also in the melting accents of compassion, invite the wretched, Come unto me all ye that labor and are heavy laden, and I will give you rest? Can any resist the address, Ho, every one that thirsteth, come ye to the waters. Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Joseph was a fruitful bough by a well, springing up by a wall; but Christ is the true vine, which invigorates the branches, his people, with refreshing grace and immortal life. If thousands acknowledged their obligations to the wisdom of Joseph for their preservation through the famine; how many myriads will acknowledge their infinite obligations to the unmerited grace of Christ for their deliverance from everlasting misery in hell, and their salvation to all eternity. When Joseph's brethren humbled themselves before him for their wicked devices against him, he replied, As for you, ye thought evil against me, but God meant it unto good, to save much people alive as it is this day. Did God make the wicked conspiracy of Joseph's brethren against his life to prevent the fulfilment of his dreams, subservient to an accomplishment of them in his exaltation and happy state? And doth he not take the wise in their own craftiness? Doth he not make the wrath of man to praise him? Hath he not subordinated all the mischievous devices which his enemies have devised against his Son, to an accomplishment of those eternal purposes of grace which were in Jesus Christ before the world began, to their confusion and shame, and his glorious and eternal exaltation? Hath he not taken occasion from them to display his adorable perfections most gloriously—to magnify and honor his Son infinitely, in the public view of the universe—and immensely increase the felicity of the intelligent system, supplying matter to angels and

saints, in the most animated strains, to praise Him that sitteth upon the throne, and the Lamb for ever and ever? Amen, Hallelujah.

The BURNING BUSH Typical.

OF the wonderful phenomena, which have astonished the world, few have exceeded the prodigy which was exhibited to Moses, in the wilderness of Sinai. We have an account of it, *Exod. iii, 2, 3*. And the angel of the Lord appeared to him in a flame of fire, out of the midst of a bush: and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned. In this extraordinary appearance, are not the following evangelical subjects typically represented? Was not the fire, that pure, that subtle, and penetrating element, selected on this occasion, designed to represent the purity and spirituality of that God who is a consuming fire? More particularly, did not this flame of fire in the bush, especially represent,

1. The Divine nature dwelling in the man Christ Jesus? Very significantly is the nature of man represented by a bush, slender, feeble, and incapable of resistance. For this reason the human nature of our divine Redeemer is termed, a root out of dry ground, *Isa. liii, 2*, a stem out of the rod of Jesse, a (righteous) branch out of his roots, *xi, 1*, and a tender plant, but a plant of renown, *Ezek. xxxiv, 39*. So frequently, in the holy Scriptures, is the Deity exhibited by the figure of fire, to denote his spirituality, and purity, and the terrible effects of his indignation, the fire of his jealousy, which consumeth his enemies round about.

What a glowing type was the flame of fire in the bush, of the fulness of the godhead dwelling bodily in the person of our glorious Immanuel? Was the bush burning in fire, to Moses, a most surprising phenomenon? And is not the union of the Divine and human nature, in our blessed Redeemer, a spectacle far more wonderful to angels and to men? If Moses turned aside to see the great sight, should not we divest ourselves

of other objects, that in solemn meditation, we may contemplate and admire the glorious mystery of godliness, *God manifest in the flesh?* If Moses wondered that the bush burned, and yet was not consumed, shall we not be filled with equal, nay, greater astonishment, that the frail nature of man, in the person of Jesus Christ, is not dissolved by the perpetual residence of the uncreated and eternal *Jehovah* in it?

2. Hath it not been supposed, with good reason, that the burning bush was a striking similitude of the oppressed and afflicted Israelites under their cruel bondage in Egypt, from which they were brought forth as from a fiery furnace, and of the church of Christ in all ages? Which for the imbecility of it is termed, a *bruised reed* and *smoking flax*, and its members *trees* of righteousness, the *planting* of the Lord, the *rod* of his inheritance. Doth not the flame of fire in the bush, aptly represent those fiery trials by which it hath been tried and purified? The fire of dissension within, and the flame of persecution without? Did the bush in the fire go near to destruction; and hath not the church, in her trials, gone near to extinction? How perilous its situation, when it floated in the ark on the boisterous surface of the mighty deep? When in the furnace of affliction in Egypt? In the captivity of Babylon? In the persecution of Antiochus, who swore in wrath, that he would make Jerusalem the common burying ground of the Jews, and blot out their name from under heaven? When persecuted by Herod and the Jews? By the great red dragon, and the man of sin, who hath worn out the saints of the Most High? How similar and often hath been her condition to Shadrach, Meshach and Abed-nego, in Nebuchadnezzar's fiery furnace? But the bush which burned was not consumed, for the *Lord was in it*. And the church hath not perished, *the gates of hell have not prevailed against her*, because God hath been her refuge and strength, a present help in trouble. In all her afflictions, the angel of his presence hath saved her. When on the verge of destruction, God hath helped her, and that right early. She may now adopt her ancient expressions, and say, Many a time have they

afflicted me from my youth; yet have they not prevailed against me; (Psa. cxxix.) and the exulting language of the Psalmist (Psa. cxxiv.) If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick. Blessed be the Lord who hath not given us a prey to their teeth. Let Israel hope in the Lord, from henceforth, and for ever. Amen.

MOSES, *the HOLY NATION OF ISRAEL, and CANAAN,*
*Typical.**

IF we perceive a resemblance between Moses and Christ, in their descent, each arising from the midst of his brethren: In their perilous situation, in their infancy, each being exposed to immediate death, by an unrighteous and inhuman decree; Moses, by the mandate of Pharaoh; and Christ by the command of Herod: In the signal divine interposition, by which each was preserved from instant extirpation; Moses, by the ark of bulrushes; and Christ by being conveyed to Egypt by the direction of an angel: In their reception in their public offices, each being rejected; Moses, by the Israelites, demanding, "Who made thee a ruler and a judge?" and Christ, by his own who received him not: In the support of their divine missions; each confirming his own by the mighty signs and wonders which he wrought: In the reproach and censure which each received; Moses, for his Midianitish wife; and Christ, for eating with publicans and sinners, especially for espousing the Gentile church: Yet it is not with respect to these concomitant circumstances, that we are to consider Moses as a type of Christ. Moses was peculiarly a type of Christ in a relative capacity, in relation to the nation of Israel, and in relation to this people, with reference to another object—their possess-

* In the introduction to this work, scriptural types were considered as general from Adam to Moses—and particular in that religious system which he established. It might accordingly be expected that the second part would commence with Moses, but as that system was adapted to a settled state, the first part will be continued under Moses and his successor.

ing the land promised to their fathers. And Canaan from the amenity of its situation, the salubrity of its air, the fertility of its soil, and the deliciousness of its fruits, milk and honey, the glory of all lands, was a type of heaven. As the nation of Israel was typical, it will be proper to consider this typical representation in connexion with Moses. The children of Israel were typical of the Christian Church in connexion with Moses, not in being a *chosen* people, as the church is *elect*, according to the fore-knowledge of God the Father—nor in the paucity of their number, being the fewest of all people—nor in the heads of the tribes, the twelve patriarchs, as the church is built upon the twelve apostles of the Lamb—nor in multiplying from small beginnings to a great nation, as the church will increase to a great multitude, which no man can number:—But,

I. In their bondage and misery, through the oppressive tyranny and cruelty of Pharaoh king of Egypt.

In Pharaoh, that proud and insolent monarch, exercising a cruel and usurped authority over the Israelites, and refusing to let them go, at the instance of Moses, we have an impressive representation of that old serpent, the devil, exercising an assumed right and power over the church of Christ, and its members, in their native state, and refusing to liberate them, on the demand of their rightful lord and proprietor, Jesus Christ. In the servitude and misery of the Israelites in their Egyptian bondage, we see the vassalage and wretchedness of the church under the dominion of sin and the powers of darkness. In the mission of Moses to bring the Israelites from the house of bondage, we see, typically, God sending his Son to deliver his spiritual Israel from the dominion of sin and Satan. In Moses, effecting the deliverance of Israel according to the flesh, from their grievous servitude and the furnace of affliction; by an out stretched arm, by mighty signs and wonders, and giving them relief and rest from their adversities; we see Christ, by the stupendous miracles which he wrought, by vanquishing the powers of darkness, accomplishing a glorious deliverance for

his church from its spiritual enemies, and giving it rest and peace.

II. In Moses, as God's prophet, receiving his instructions and communicating them to the nation of Israel, we have presented to us typically, that teacher who came from God, and spake as man hath never spoken; that only begotten Son who is in the bosom of his Father, and who, with such an affecting lustre, hath revealed the eternal counsels of his wisdom, love and grace to his church and the world; speaking as the Father gave him commandment. Moses truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

III. In Moses, as king in Jeshurun, and giving laws to the Israelites, especially erecting a tabernacle, instituting ordinances of divine service, consecrating a priesthood, and appointing a system of meats and drinks, of divers washings and carnal ordinances imposed on them till the time of reformation, we have typically exhibited, Christ the king and head of the church, erecting a spiritual temple, a habitation of God through the Spirit, prescribing spiritual sacrifices, acceptable to God through himself, requiring holy worshippers, who worship God in spirit and have no confidence in the flesh, and enacting a system of holy laws and regulations, for all the subjects of his spiritual and holy kingdom.

"The law by Moses came,
But peace, and truth, and love,
Were brought by Christ (a nobler name)
Descending from above."

And let us solemnly respect the apostolic caution, "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, *much more shall not we escape if we turn away from him that speaketh from heaven.*"

IV. In Moses exercising the office of mediator between God and the nation of Israel, we have a representation of the mediator between God and men, the man Christ Jesus.

As God gave instructions to the Israelites, by Moses, he has in these last days, spoken to us by his Son, and as he ordained the law for Israel in the hand of Moses as a mediator, so hath he instituted the ministration of righteousness, the glorious gospel, by the mediation of his Son, Jesus Christ.—When the Israelites rebelled and provoked God to anger, Moses mediated and turned away his wrath, that he destroyed them not; so when man sinned and exposed himself to God's awful vengeance, Christ appeared as mediator, and delivered him from going instantly to the pit by offering himself a ransom. Especially hath he effected a reconciliation between God and his church—particularly as, when the Israelites in the wilderness, by their idolatry, rebellions, unbelief and refractory conduct, provoked God to reject and destroy them, Moses interceded for them and appeased his displeasure; so, when the Israel of God, the church, or saints, by their unbelief and murmurs against God and his Son, provoke him to abandon and destroy them, Christ intercedes for them, that they perish not, and they are saved to the uttermost through his prevailing intercession. If any man sin we have an advocate with the Father, Jesus Christ the righteous—And as, when the Israelites in Rephidem, through the lifting of Moses' hands, obtained the victory over Amalek; so the church, so Christians, through the intercession of Christ, in their contests with their spiritual enemies, are more than conquerors, and always triumph.

V. After the Israelites were delivered from the oppressive tyranny of Pharaoh, and their Egyptian bondage, they did not instantly enter the land of promise. They must traverse a howling wilderness, be reduced to perilous situations, realize many wants and distresses, and experience many seasonable interpositions and deliverances: and through this dreary desert were they conducted, from these dangers were they delivered, by Moses, instrumentally, as their guide and savior: So the church, through the gracious promise, virtually delivered from the dominion and consequences of sin, did not immediately receive the promised Savior,

and possess its evangelical state and blessings. Long time must it grope in the obscurity of types and shadows, and see through a glass darkly. To many and extreme dangers must it be exposed, many despondencies and obstacles must obtrude themselves, and many trials of faith and patience must occur—but through all these did Christ, its true Moses, guide and conduct it, and from all its perilous situations did he preserve and save it.—In all its afflictions he was afflicted, and the angel of his presence saved it; in his love and pity he redeemed it, and he bare it and carried it all the days of old; having instructed, disciplined, matured and prepared it for evangelical privileges and blessings, by the legal dispensation and its concomitant events, as the law was a school-master, and the child is under tutors and governors until the time appointed of the father. As Moses conducted the Israelites to the borders of the promised land—so Christ conducted the church through the old testament dispensation to the period when it should receive a better covenant, established by better promises, and enjoy evangelical rest and peace.

VI. The Israelites redeemed from their Egyptian bondage, did not directly possess the lot of their inheritance. Their Canaan was far distant, and they must attain it by traversing a great and terrible wilderness, in which were fiery flying serpents, and scorpions, and droughts, in which they must realize many sufferings and wants, and in which their fortitude, faith and patience would be put to the severest trial: So the Israel of God, Christians, emancipated from their spiritual bondage, do not instantly enter into the better country, the heavenly Canaan.

With them it is equally true, and they may sing,

“Thus when our first release we gain,
“From sin’s old yoke and Satan’s chain,
“We have this desert world to pass,
“A dangerous and a tiresome place.”

They have to meet many temptations, experience many spiritual desertions, endure many conflicts, and

contend with many difficulties and despondencies, by which God will humble and prove them as he did Israel, that he may do them good in their latter end. But Moses, instrumentally, extricated the Israelites from their embarrassments, supplied their wants, sustained and conducted them through the wilderness to the Land of Promise; so Christ guides his church, Christians, through the spiritual wilderness, their toilsome pilgrimage, sustains them in all their spiritual despondencies, supports them in their spiritual conflicts, and ministers spiritual refreshments to their fainting spirits, preserves them from the gins and snares laid for them by their spiritual enemies, and brings them to the "Canaan which they love," even to a city which hath foundations, whose builder and maker is God.

VII. The man Moses was very meek—and the lenity and composure with which he sustained the insurrections, murmurs and reproaches of the Israelites forty years in the wilderness, represent affectingly, the mildness and patience with which Christ endured the contradiction of sinners against himself; and especially the tenderness, condescension and forbearance which he exercises towards his people amidst their unbelief, murmurs, dejections, and the numerous and aggravated provocations given him to abandon them, and swear that they shall never enter into his rest, until, loving them to the end, he brings them to that better country, comforts their hearts, and wipes away all tears from their eyes.

Moses verily was faithful in all his house as a servant; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end.

Many Israelites, who left Egypt for Canaan perished in the wilderness; and many who profess Christ will fall after the same example of unbelief. Let us therefore fear, lest a promise being left us of entering into rest, we should seem to come short of it. Amen,

1. The PASCHAL LAMB Typical.

PHARAOH and the Egyptians persisting in retaining the Israelites in bondage, in opposition to divine remonstrances and judgments, God determined to inflict a judgment which should subdue their obstinacy, and constrain them to accelerate the departure of his people from the land. This was a judgment no less terrible and afflictive, than destroying all the first born in the land of Egypt. As the Israelites lived among the Egyptians, without some mark of distinction, they would be exposed to the slaughter of the destroying angel. As a signal or token, God commanded Moses to direct the Israelites to kill a lamb, a male of the first year, without spot, and strike the blood upon the two side posts, and on the upper post of the houses in which they were—to eat the flesh, not breaking a bone, roasted with fire, with unleavened bread and bitter herbs, with their loins girded, their shoes on their feet, and staves in their hands. This blood thus sprinkled was a token, that Israelites resided in the house, and the angel destroyed them not. This was a perpetual ordinance to the house of Israel. In this institution, we have an instructive representation of evangelical subjects. In this lamb, we have typically exhibited the Lamb of God who takes away the sin of the world. In the nature of the lamb, innocent and patient, we see the benevolent and amiable nature of Him who was meek and lowly in heart, who did no sin, neither was guile found in his mouth, who was holy, harmless and undefiled. The lamb furnished raiment and food; and Christ supplies us with white raiment to hide our guilt and shame, and meat which endures to eternal life. The lamb was killed and roasted in the fire; and God's Lamb must suffer and be slain. The blood of the lamb must be sprinkled with hyssop upon the posts of the door; and the blood of Christ must be sprinkled on all the powers and affections of the soul. The lamb must be eaten with unleavened bread and bitter herbs; and Christ must be received in sincerity and truth, in faith, attended with penitence and contrition for sin.

The Israelites were to attend this institution with their loins girded, their feet shod, and their staves in their hands, and this was a perpetual statute throughout their generations; and Christ must be received with a preparation of soul to follow him in the regeneration, and enter on the spiritual journey for the promised land; and the church, christians, are to shew forth the Lord's death till he come, by attending his supper, the gospel passover, prepared to proceed for the heavenly Canaan. When the lamb was slain and his blood sprinkled on the door posts, the power of Pharaoh and strength of Egypt were virtually dissolved; so when Christ shed his blood on the cross, he spoiled the principalities and powers of darkness; and when the blood of Christ is sprinkled on the soul by faith, it destroys the dominion of Satan and sin, and purifies the conscience from dead works to serve the living God. When the angel, destroying the first born of Egypt, saw the blood of the lamb on the posts of the door, he passed by the Israelites and destroyed them not; and the blood of Christ arrests avenging justice from the souls which are sprinkled with it. They shall be mine, says God, in the day that I make up my jewels. O, the precious and availing blood of Jesus! May we experience its saving efficacy! Amen.

2. *The PILLAR OF CLOUD and FIRE Typical.*

THE Israelites, delivered from their Egyptian bondage, were to proceed through a pathless desert to the land promised to their fathers. On this occasion, God conducted them by a very singular phenomenon, a pillar of cloud and fire. This was a visible symbol of the divine majesty and presence, and at the same time was typical of evangelical subjects.

(1.) Is not the Deity in scripture, frequently represented by fire, that pure and subtile element? And doth not the cloud aptly represent the imbecility and frailty of human nature, which is crushed before the moth, and at its best estate is vanity? When therefore the *Lord* came to the Israelites in a pillar of cloud and fire, did it not typify the great mystery of godliness, God manifest in the flesh? Was not the pillar of cloud and fire

abiding with the Israelites, a lively emblem of the *WORD, made flesh and dwelling among us?* Especially when we consider,

(2.) That this cloud was a pillar of fire, and gave light by night so that the Israelites, in the midst of darkness, by its kind aid, had light in their dwellings; and Christ is the true light. By his advent, spiritually, the people that sat in darkness have seen a great light; and to them which sat in the region and shadow of death, light is sprung up: and this glorious sun of righteousness arises upon his Israel, with healing under his wings. The cloud was not only a light, but also a guide to the Israelites, directed their journey, regulated all their movements, and the Israelites, by following it, were led in the right way to a city of habitation; and Christ is come a light into the world, that whoso followeth him might not walk in darkness, but have the light of life, and he will surely conduct those who follow his instructions and example, through the wilderness of this world, and through the spiritual desert of doubts, fears, conflicts, dejections, trials, and temptations to that better country, the heavenly Canaan.

(3.) The cloud was spread over the Israelites for a covering, and secured them from the scorching heat of the sun, and the inclemencies of the dreary desert; and Christ is to his people, in the heat of persecution and affliction without, and the agitation of spiritual contests and trials within, a hiding place from the tempest, a tabernacle, for a shadow, in the day time from the heat and the rain.

(4.) When the Egyptians pursued the Israelites, the pillar of the cloud went from before their face, and stood behind them, so the Egyptians came not nigh them; and in all the pursuits and assaults of their enemies, Christ is the tower and defence of his people, and protects them in the hour of danger. The angel of the Lord encampeth round about them that fear him, and delivereth them; and redeemed from their enemies, they will triumphantly sing the song of Moses and the Lamb.

(5.) From the cloud God spake to his people, gave them laws and judgments, and made gracious promises to the obedient; and God who spake to the Fathers, in times past, in these last days hath spoken to us by his Son, Jesus Christ. By him he hath made a most illustrious display of his existence and character. By his Son he hath revealed its eternal counsels and designs. By him he hath proclaimed the statutes and regulations of his government and kingdom. By him he hath published his glorious designs of redeeming mercy and grace, and proposed to a guilty world, terms of pardon and acceptance. In his Son he is reconciling the world to himself. More especially, in his Son doth he manifest his peculiar favor to his chosen, and bring them near himself; through him doth he extend to them his special protection, care and grace, admit them to communion with him, and guide them to eternal rest in his holy and blessed kingdom.

‘His wond’rous works and ways,
He made by Moses known;
But sent the world his truth and grace,
By his beloved Son.’

3. *The MANNA Typical.*

AMONG the typical subjects, in the history of Moses, the *Manna* deserves particular attention. The Israelites, now in the wilderness and destitute of food, were in great distress. God afforded them a miraculous supply. He caused to descend upon the ground a kind of sustenance singular and new. When the dew went up in the morning, behold upon the face of the wilderness, a small round thing, as small as the hoar frost, lay upon the ground. And when the children of Israel saw it they said—*It is manna*, white, and the taste like wafers made with honey. Christ hath taught us in his conference with the Jews, that this was a type; and he hath exhibited the substance. Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. The typical import of this may be illustrated by the following remarks,

1. When the Israelites were in distress and could find no relief, while they were murmuring and provoking God's displeasure, God mercifully supplied their wants and wrought deliverance; and when mankind had destroyed themselves, when the church was involved in guilt and ruin, when it was in a state of enmity, and there was no eye to pity, nor arm that could save, God most graciously interposed and found a ransom, and his own arm brought salvation. Nor was the manna more unexpected and wonderful to the Israelites, than this salvation is astonishing and joyful to his people.

2. The manna descended from above and lay round about the camp, and every Israelite might procure a direct and full supply; and Christ, the true manna, came down from heaven, is brought near by the gospel, and whosoever will, may come and participate in the heavenly food.

3. The manna was prepared for use by being ground in mills, and baked in the oven; and Christ was prepared to save by being wounded for transgressions and bruised for iniquity, and through his stripes are refreshing influences imparted to fainting souls. An omer (near four quarts) was assigned to every person, a rich and full supply; and Christ has made ample provision to supply the spiritual wants of all who apply to him; and all things being ready, gives the gracious invitation:

'Ho! all ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill th' immortal mind:
Eternal Wisdom has prepar'd,
A soul reviving feast,
And bids your longing appetite,
The rich provision taste.'

4. The manna, when prepared, was as fresh oil and wafers made with honey, a most grateful and nutritious food; and Christ, the true bread, which comes down from heaven, to his people, is food most delicious and salutary, of which if a man eat he shall never die; nay, though he were dead, yet shall he live, and live for ev-

er. And do we not pray continually, Lord, evermore give us this bread?

5. The manna which was kept till the morrow, bred worms and stank—and was this without a signification? Does it import that past experience and comfort will not answer present exigencies and wants, and that God's people must be supported by renewed and daily communications of grace? And that human prudence, exercised contrary to God's directions, will be followed with disagreeable consequences?

6. The manna was continued to the Israelites while they sojourned in the wilderness; and Christ will administer to his church, to christians, through their pilgrimage from this world to heaven. The manna ceased when the Israelites ate of the fruit of the land; types ceased when the substance came, and ordinances will be superceded by the milk and honey of the heavenly Canaan.

4. *The Rock in the Wilderness Typical.*

NEXT to the miraculous supply of the Israelites in their distress with manna, that bread from heaven, we may consider, if possible, their more miraculous supply with water from the rock. In the solitary desert, parched and fainting with thirst, the Israelites murmured and complained to Moses, and he made his address to God for direction and relief. God instructed him to smite the rock in Horeb with his rod, and from this with water he abundantly supplied the many thousands of Israel. The apostle hath informed us, that this was typical, by assuring us, that this *rock was Christ*. Let us consider,

The rock is the emblem of strength, stability and permanency; and Christ is the precious corner stone, the sure foundation of his church, and whosoever believeth in him shall not be ashamed nor confounded. Moses smote the rock; and Christ was stricken, smitten of God and afflicted. From the smitten rock issued water, refreshing and abundant; and from Christ have proceeded those good tidings of great joy, of pardon and salvation, which have been as cold water to a thirsty

soul—and Christ hath been to this desert, dreary world, as rivers in the high places, and springs in the valleys. If any one drinks of the water which he gives, he shall never thirst; it shall be in him a well of water springing up into everlasting life. From the rock smitten, issued a copious and gratuitous supply of water for the chosen tribes of Israel; and from Christ, suffering, hath issued that river, of which the vivifying and refreshing streams, those spiritual and gracious communications of light, love, peace, hope and joy unspeakable, make glad, and abundantly supply, the city of God; and whosoever will, may come and take *this* water of life freely.

‘Ho! you that pant for living streams,
And pine away and die,
Here you may quench your raging thirst,
With springs that never dry.’

5. *THE BRAZEN SERPENT Typical.*

THE Israelites having murmured against Moses and against God, it pleased God to punish them with a great and distressing judgment. He sent among them fiery serpents which bit them, and much people of Israel died. This humbled and brought them to confess their sin, and intreat Moses to intercede with God for relief. Moses, making his address to God, was instructed to make a serpent of brass and erect it on a pole, with a direction to the Israelites, when they were bitten, to look to the serpent upon the pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, that he lived. This Christ hath taught us was a typical representation. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. And we may remark,

1. In these fiery serpents, ejecting and diffusing their venom in the bodies of the Israelites, do we not see those infernal spirits, that old serpent, the devil, and his emissaries, injecting their sinful, their poisonous suggestions and insinuations into the souls of men?

2. In the venom of the serpents, its baneful and mortal effects, and the Israelites dying by it, we see the

deadly nature of sin, that evil thing and bitter, its fatal influence, and the anguish and ruin it brings on immortal souls. The wages of sin is death.

3. In the setting of the serpent on a pole, we have prefigured, the lifting up of Christ on the cross. And I, if I be lifted up from the earth, will draw all men unto me.

4. In the Israelites bitten, looking to the serpent of brass on the pole, we have figuratively exhibited, the looking of sinners, in distress and anguish from the wounds of sin, to Christ by faith, for relief, for pardon and salvation. Look unto me, and be ye saved, all the ends of the earth; *for I am God.*

5. And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, that he lived. In the relief which the bitten Israelite received through looking to the serpent of brass, we see typically the relief from the wounds and anguish of sin, which immortal souls receive, through looking to Christ by faith. Come unto me, all ye that labor and are heavy laden, and I will give you rest. O! the rest and peace which Jesus gives!

JOSHUA a type of CHRIST.

IN Moses, delivering the Israelites from their Egyptian bondage, as the lawgiver, and guide of the peculiar people through the wilderness to Canaan, we have a typical representation of Christ emancipating his church from the dominion of Satan, the misery of sin, and conducting his chosen people through the dispensation of the law—and saints through the toilsome pilgrimage of this world, to their heavenly and eternal rest. When Moses had accomplished his ministry, he was succeeded by Joshua, invested with a different office, to perform important services for the people of God; and in Joshua we have Christ assuming another character, and performing the most essential services for his church. In Moses, the Israelites had a deliverer, a lawgiver and a guide; but in Joshua, a general and a conqueror. When the Amalekites attacked them in the wilderness, Joshua led them to battle and to victory. Having conducted them through Jordan, he commenced his military career, by assailing the strongly for-

tified city of Jericho, with the blowing of the ram's horns trumpets by the priests; at the continued sound of which, the walls fell flat to the ground, and the chosen tribes instantly took possession. He led the valiant men of Israel against the kings of Canaan, making a common cause, and combined for their destruction. He made war a long time with the kings of the Amorites, and the inhabitants of the land, until he had conquered, subdued and expelled them from their coasts. The Canaanites being subdued, he divided their land to the chosen tribes, and each possessed the lot of his inheritance. By him they were introduced and settled, in order and peace, in earthly prosperity and glory, in the land which the Lord God had promised to their fathers. In Joshua and his conquests, and in the earthly prosperity and felicity of the Israelites, the chosen people of God, in the land of Canaan, have we not the following evangelical subjects impressively represented?

1. In his war with the Amalekites, and the other enemies of the Israelites in the wilderness, have we not exhibited Christ the Captain of salvation for his people, combatting the enemies of his church, and conducting it through all its conflicts under the dispensation of Moses, until it made the transition from that economy to its evangelical state?

2. In Joshua, as the captain of Israel, assaulting the walls of Jericho, with the blowing of trumpets, made of the horns of rams, by the priests, have we not typically exhibited, in glowing colors, Christ, as a man of war, and the captain of the host of the Lord; the church, assailing the strongly fortified and garrisoned posts of Satan's dominion, in his old heathen empire, by the gospel trumpet, sounded by his apostles and ministers—and in the falling of the walls of Jericho, by the continued sound of ram's horns trumpets, of all martial implements the most simple and inefficient, do we not see the barriers of Satan's kingdom prostrated by the preaching of the gospel, of the very humble and despised doctrine of the cross? "The weapons, of our warfare," said the apostle, "are not carnal, but mighty through God, to the pulling down of strong holds."

3. In the victory of Joshua and the Israelites over the combined kings, and their extended conquests of the various nations of Canaan until they were subdued, and the land had rest from war, may we not see the continued and extended conquests of Christ and his church, of the combined powers of darkness, and the various parts of Satan's visible empire in the world, until they shall be all vanquished and subdued; as in the possession, order and happy state of the chosen tribes in the promised lands, we may see the order, prosperity, peace and happiness of the church in its millennial condition on earth, and ultimately its glorified state in heaven.

4. As in Joshua, conducting the Israelites to conflicts and victory over the kings of Canaan, and in their peaceful and happy state in the promised inheritance, we have a type of Christ, as the head and leader of his church, conducting it through all its conflicts with its visible enemies, and introducing it to its millennial prosperity and eternal felicity: so we have in him a representation of Christ, as the spiritual guide and leader of his people, in all their spiritual conflicts with their internal, spiritual enemies, and through his skill and agency, out of weakness are they made strong, wax valiant in the spiritual warfare, and put to flight the numerous hosts of their spiritual adversaries; yea, are more than conquerors through him who has loved them, and died for them, and receive the honor and reward of victory, an eternal crown of glory. And when Christ shall have conducted his people to the mansions prepared for them in his Father's house and kingdom, may he not make the appeal to them which Joshua made to Israel, *You know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you; and not one thing thereof hath failed.*

When Joshua had conquered Canaan, and put the Israelites in possession of it, he fell on sleep and was laid unto his fathers. And when Christ shall have subdued all things to himself, and put down all rule, and all authority, and all power, he will then deliver up the

kingdom to God, even the Father, and God shall be all in all. Amen. Even so, Lord Jesus.

The Typical System Explained.

IF we attentively inspect the laws and ordinances prescribed, for the Israelites by Moses, we shall perceive them to constitute a complete system of religious institutions, and regulations of life and practice, in perfect harmony and order. A particular city appointed as the seat of all the public and national exercises of religious devotion—ordinances of divine service—persons consecrated to attend and perform them—and particular seasons appropriated to the observance of them, constituting an entire and complete religious system. This, it is the present design to explain and apply to evangelical subjects. As the Israelites were in the wilderness, in an unsettled state, when Moses instituted the ritual system, the particular city in which the ordinances of it should be solemnized was not appointed, but referred to future designation. They should be attended in the *place which the Lord should choose to put his name there.*—After they passed over Jordan, the tabernacle appears to have been erected in Gilgal; but when Joshua had subdued the kings of Canaan, and the land had rest from war, he and the whole congregation set it up in Shiloh. In this place it continued until the days of Eli—but the Psalmist observes, He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but he chose the tribe of Judah, the mount Zion which he loved. This now became the city, peculiarly designated, as the seat of public worship for the holy nation of Israel—and we have,

JERUSALEM and MOUNT ZION typical.

JERUSALEM was originally possessed by an idolatrous king of Canaan, who was conquered by Joshua. The city was given to the tribes of Judah and Benjamin. But the mountain contiguous to it was retained, and so strongly fortified by the Jebusites, that they considered it absolutely tenable. Accordingly, when David assailed it with his army, his summons was rejected with

contempt. Nevertheless David took the strong hold of Zion, fortified and adorned it, made it his royal residence, and called it, *The city of David*. This was a type of the church. As Jerusalem received its particular consideration and typical character from David, the king of Israel, who also was an eminent type of Christ, it will be most natural to explain this type in connexion with that illustrious monarch, and we may previously consider,

DAVID a type of CHRIST.

IF we consider David as a type of Christ in his family, being poor and despised, as Christ was the supposed son of Joseph, a carpenter—or in the gracefulness of his person, ruddy and fair to look upon, as Christ is fairer than the children of men—or in his pastoral life, as Christ is the good Shepherd—or in his discreet conduct, behaving himself wisely, as God's servant dealt prudently—or in his exaltation from an afflicted and humble condition, to royal dignity and power, as from the form of a servant, God made his first born, higher than the kings of the earth—or in being deserted and betrayed by his familiar friend Ahitophel, as Christ was deserted and betrayed by Judas—or in slaying Goliath with a sling and stone, and cutting off his head with his own sword, as Christ overcame Satan, and triumphed over principalities and powers by the cross, the instrument they had devised for his destruction—yet these are not, perhaps, the most important respects in which David typified his Lord and Savior. David appears to have been eminently a type of Christ.

1. In being chosen to deliver God's people from their enemies, and to give them the land of promise in its whole extent. God made a covenant with Abraham, saying, *Unto thy seed have I given this land from the river of Egypt to the great river, the river Euphrates*. But the land subdued by Joshua, and divided between the twelve tribes, was but a small part of that extensive grant. The other parts were possessed by the Syrians, Ammonites, and Moabites. Even in Canaan which was possessed by the twelve

tribes, there were many of the native inhabitants, subjugated, but not expelled. These were as thorns in their sides. Sometimes they revolted,—obtained an ascendancy, and mightily oppressed Israel. The Philistines, who possessed a great part of their sea-coast, were peculiarly inveterate and vexatious. In the days of Samuel and Saul, they reduced the Israelites to great distress. Their distress and oppression induced them to desire a king who might go out before them, and fight their battles, and God provided David, a man after his own heart, and chose him to feed Jacob his people, and Israel his inheritance. Being anointed king over all Israel, the Lord God of hosts was with him whithersoever he went. He subdued his enemies on every side. The Philistines, Syrians, Ammonites, Moabites and Edomites became David's servants, and brought him gifts; and Israel had rest in all their cities, and sat under their vines and fig-trees, possessing the land which the Lord God had given to their fathers from the river of Egypt to the river Euphrates. In him, therefore, we have an impressive type of Christ, the spiritual David, subduing the spiritual enemies of his church, emancipating it from their insults and oppressions, protecting it in the possession of its spiritual privileges, and the peaceful and happy enjoyment of its promised blessings, first in its temporary and millennial state on earth, and ultimately in its glorified state in heaven.

2. In the covenant of royalty which God made with him and his seed. God made a covenant with his chosen, and swore unto David his servant, *Thy seed will I establish for ever, and build up thy throne to all generations.* This had immediate reference to the house of David according to the flesh, and was fulfilled in continuing the royal power and authority in his family, until God rejected the seed of Israel from being his people; as the sceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came. In this we have a typical representation of that covenant which he made with Christ, *when he swore*

in his holiness that he would not lie unto this David. Christ is that king whom God hath set upon his holy hill of Zion, and to whom he hath said, *Rule thou in the midst of thine enemies.* Him hath he anointed and established king over his spiritual Israel for ever, and declared that the enemy should not exact upon him, nor the son of wickedness afflict him through his vast and extensive reign.

In David, therefore, taken from an humble and obscure condition, anointed and confirmed king over all Israel, retaliating their insults and oppressions upon their enemies, and establishing them in the peaceable possession of the land which the Lord their God had given them, we virtually see Christ, from a state of peculiar abasement chosen and anointed king over his church, avenging his elect of all their spiritual adversaries, extricating them from all their injuries and insults, and giving them a peaceful and happy possession of all the privileges and blessings which he hath promised in that holy and everlasting covenant which he hath made with them.

In the stipulated, perpetual royalty of David's seed, we see the royalty, permanent and everlasting reign of Christ, the true seed of David. We see Christ exalted to a celestial throne, exercising power over all things in heaven and earth, joyfully acknowledged by all his true and loyal subjects, as KING OF KINGS, AND LORD OF LORDS, and reigning over the house of the spiritual Jacob for ever. We see him extending protection, peace and felicity, to all the subjects of his holy and eternal kingdom—and of the increase of his government and peace there shall be no end. *The zeal of the Lord of Hosts will do this.* Let us now consider Jerusalem as a type in connexion with David, the illustrious monarch of Israel—and,

1. In David, dispossessing the Jebusites, and making their strong hold his royal city, we see Christ overcoming Satan, the strong man armed, and despoiling him of his goods, the church naturally holden by him at his

will, and applying it to his own designs and use, erecting his royal pavilion, displaying his banners, and

“Here will I fix my gracious throne
And reign for ever, saith the Lord,
Here shall my power and love be known,
And blessings shall attend my word.”

2. In David regulating, fortifying, and embellishing Jerusalem, we see Christ regulating, securing and adorning the church by his protecting power and heavenly grace, with all the comeliness of a divine impression.

3. In Jerusalem as the seat of divine worship, we see the church; the seat of sacred institutions; the word of the Lord going forth from it, and out of this Zion, the perfection of holy beauty, God making admirable displays of his fulness and grace.

4. In the order, beauty and strength of Jerusalem, we see the order, gracefulness and security of the church, beautiful as Tirzah, more comely than the ancient Jerusalem, and protected by those impregnable barriers, against which the gates of hell shall never prevail.

“Let strangers walk around,
The city where we dwell,
Compass and view thine holy ground,
And mark the building well.
The orders of thy house,
The worship of thy court;
The cheerful songs, the solemn vows,
And make a fair report.
How decent and how wise!
How glorious to behold!
Beyond the pomp that charms the eyes,
And rites adorned with gold.”

5. In Jerusalem populated and multiplied, we have the church increased to a great multitude which no man can number.

6. In Jerusalem and mount Zion, in their population, opulence, beauty, strength, and glory, we have,

ultimately, the church in its glorified state, *the new Jerusalem coming down from God out of heaven, having the glory of God*, and lightened by the glory of God, and the Lamb, for ever and ever.

The TABERNACLE typical.

As we had in Jerusalem, and particularly in mount Zion, the city which God chose to put his name there, so we have the tabernacle as the immediate seat of all the exercises of religious worship; and not less typical of evangelical subjects. God directed the Israelites by Moses, to make him a sanctuary, that he might dwell among them; giving particular directions respecting the dimensions and apartments, with all the utensils of it. For this the temple proposed by David at a future period, and built by Solomon, was a substitute. Their form and use were the same. They differed principally in their dimensions, and the materials with which they were constructed. The tabernacle was made of shittim, or the choicest cedar wood. The temple of costly stones. Each was inclosed by a court, or yard. The tabernacle, as the temple, was divided into two parts, separated by a curtain, called, *The veil*. The first apartment was called, *The tent, the tabernacle of the congregation, and the sanctuary*. The other was called, *The holy of holies, the most holy place, and the oracle*. To the tabernacle and temple pertained a particular apparatus, or furniture. Without, before the door, stood the brazen altar, on which were offered burnt offerings and sacrifices. Between the altar and the door stood the laver, or vessel in which the priests washed before they served at the altar, or went into the tabernacle or temple. Passing through the door from the east, westward, on the right hand stood the golden table of shew-bread, with its border and golden crown, and its twelve cakes or loaves. On the left, the golden candlestick, with its seven lamps: and in front, the golden altar of incense, before the entrance through the veil. Passing through the door, or curtain of the veil, in the holy of holies, stood the golden ark, with its golden crown, containing the golden pot which

had the manna, Aaron's rod that budded, and the tables of the covenant. Upon the ark lay the mercy-seat, as a lid or cover; upon the mercy-seat were the two cherubims of glory, shadowing the mercy seat with their wings, and between these, the *Shekinah*, or symbol of the divine presence.

Shall we consider the tabernacle a type of the human body? For this are not the words of the apostle some support? If our *earthly houses of these tabernacles* be dissolved—knowing that I must shortly put off *this tabernacle*. If the tabernacle were a representation of the human body, will not the furniture represent the various faculties of the mind, which, sanctified by the Holy Spirit, as the tabernacle did, form a residence for the blessed God, as Christ hath said, if a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. However we decide upon this, the scriptures plainly direct us to consider the tabernacle, or its substitute, the temple, as a type.

1. Of the human body of Christ.

Christ said to the Jews, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. In the cunning workmanship of the tabernacle and temple we have an impressive representation of the wonderful machinery and curious texture of Christ's humanity, the receptacle of that divinity which dwelt in him bodily. The tabernacle and temple, the residence of the *Shekinah*, of the glory of the Lord, stand forth impressive emblems of the humanity and divinity of Christ, of the *Word made flesh* and dwelling among us, full of grace and truth. As in the tabernacle and temple, the Israelites saw the glory of the Lord; so in the human body of Christ, the abode of divine fulness, Christians see the light of the knowledge of the glory of God. The tabernacle, or temple, what an instructive representation of our glorious IMMANUEL, *God dwelling in the flesh!*—And as the tabernacle, or temple, was the seat of all intercourse between God and Israel, so is the humanity of Christ the

medium of all communication between God and his people. We have the tabernacle a type,

2. Of the Christian church.

Of this the apostle hath assured us in his address to the Corinthians. *Ye are the temple of God*, as God hath said, I will dwell in them and walk in them. The tabernacle was constructed of the choicest wood, the temple of costly stones, and the church of the richest materials, of saints, enriched and adorned with the grace of God. The boards of the tabernacle, and the stones of the temple, were prepared for their place, before they were applied to their use; and the materials of the church are sanctified by the Spirit, and furnished with gifts and grace before they are visibly added to the spiritual temple. The junction of the boards of the tabernacle, by their loops and taches, or rings and hooks, aptly represents the union of the various members of the church, by mutual and kind affection, their hearts being knit together in love. The tabernacle and temple were erected for a visible, temporary residence of the great Jehovah; and the church is formed for an eternal habitation of God through the Spirit. Ultimately,

3. The tabernacle and temple were types of heaven.

This the apostle hath intimated in observing, that Christ hath not entered into the holy places made with hands, the figures of the true, but into heaven itself; and another apostle, in an elegant description of the heavenly state, by observing, that the tabernacle of God was with men, and he would dwell with them and be their God. In the tabernacle and temple, and God dwelling in them, we have, consequently, an august and glowing representation of heaven, and God residing in it, as his eternal habitation.

To the tabernacle and temple appertained a variety of utensils, constituting an apparatus, or furniture necessary for performing the service, and adapted to aid religious devotion in them. These had their particular significancy, and merit an individual explanation.

Types Appendages to the Temple.

THESE will most naturally be considered in the order in which they stood, or the places they occupied in the sacred edifice.

1. The Brazen Altar.

This was an important article in the tabernacle and temple. It was made of Shittim, or the finest cedar-wood, and overlaid with brass. It had four horns at the four corners of it, and stood before the door of the tabernacle. This was called of God himself, an altar most holy. It sanctified every thing which touched it, the sacrifices which were burnt, and the gifts which were laid upon it, and was the refuge and protection of malefactors who fled to it. That this had an evangelical significance, the apostle intimated in observing, that Christians had an altar of which they had no right to eat who served the tabernacle; evidently referring to Christ as the great antitype of the Jewish altar. This primarily represented Christ, the personage who appeared to the prophet as a man of brass, and to the apostle with feet of fine brass, as though they burned in a furnace. May we not consider this altar, which supported the offerings laid upon it, composed of brass, a metal firm and durable, and of all metals the most capable of enduring the fire, a representation of that divinity which only was capable of sustaining the humanity of Christ, under those agonizing sufferings by which he made his soul an offering for sin—as that altar on which his humanity was sacrificed as the victim, when he was made sin for us that we might be the righteousness of God in him? As the altar sanctified the gifts which were laid upon it, so the divinity of Christ gave virtue and merit to his humanity, body and soul. Did the shape of the altar, four square, the emblem of stability, denote the immutability of his person, and the four horns, the emblem of power, the perpetually and universally availing efficacy of his atonement? The brazen, was the only national altar, and Christ is the only sacrifice for sin. The sacred fire was perpetually preserved on the brazen altar, and the merit of Christ is ever vigorous and efficacious to pro-

cure the pardon of sin. The altar protected those who fled to it, and Christ protects all those who flee to him for refuge—from avenging justice. Turn, therefore, to your strong hold, ye prisoners of hope.

2. The Brazen Laver.

Next to the brazen altar, we may consider the brazen laver, or vessel in which the priests washed, when they served at the altar, or went into the temple. It stood between the altar and the tabernacle. The laver of the tabernacle was probably a small vessel, but the laver of the temple was so capacious, that it was termed, a molten sea. This was filled with water, and the priests were required to wash in it when they served at the altar, or went into the tabernacle, on the penalty of death. This vessel, in the Hebrew ritual, was very significant. It evidently represented that fountain which is opened for the house of David, and the inhabitants of Jerusalem to wash in from sin and uncleanness, the blood of Christ which cleanseth from all sin. The laver was consecrated to its appointed use, and Christ was consecrated to the priesthood for ever more. The laver was a pure vessel, and so represented him who was holy, harmless and undefiled, and his ability to present all who are in him, spotless and un-reprovable before the throne of God's glory. The laver of the temple, from its great capacity, may represent the infinite fulness and sufficiency of Christ, as a propitiation for the sins of the whole world. The brazen laver, and the washing of the priests in it, was peculiarly significant with respect to the evangelical ministry. It denoted, that they should be clean who bear the vessels of the Lord. That the evangelical ministry, as the Jewish priesthood, should be purified by the washing of regeneration, and the renewing of the Holy Ghost. That all who present spiritual sacrifices to God should be sanctified by the washing of water with the word. The multiplied washings of the priests, implied renewed imperfections, and suggest the necessity of renewed application for pardon and cleansing, to the blood of sprinkling which speaketh better things than the blood of Abel.

3. The Golden Table.

Passing through the door of the tabernacle from east to west, we have on the right hand, the golden table, or the table of shew-bread, composed of cedar-wood and gold, with a border of an hand breadth, and a golden crown on the edge of it round about. On this were placed twelve cakes, or loaves of bread, in two rows, six in a row, and on these was laid frankincense, intimating, that they were as a sweet smelling savor to God. These were renewed every sabbath morning, and the bread removed was eaten by the priests in the holy place.*

Did not this golden table, with its royal crown and nutritious food, designedly represent the royal dignity of Jesus Christ, and the royal bounty with which he satiates the weary souls of his fainting people? On this table were placed loaves of bread, the great support of human life, and Christ is the true bread which cometh down from heaven, of which if a man eat he shall never die. This bread was made of fine flour, and Christ is the richest, the purest food of the soul. The loaves were continually before the Lord, and Christ, for his people, is continually in the presence of God. They were twelve; answering to all the tribes of Israel, and in Christ is bread enough and to spare. They were renewed every sabbath morning, and Christ, the bread of life, is to be exhibited by his word and institution, for the entertainment of his people, from sabbath to sabbath. They were eaten only by the priests, and Christ is received as the bread of life, only by believers, the royal priesthood, the holy nation. The loaves may also represent the church of Christ, which is one bread. They were twelve, according to the twelve tribes of Israel, the representation of the whole Israel of God, the church. They were placed in two rows, and the church, consisting of many members, possessed of diversified gifts and graces, exists in the most exact order and comely proportion. The loaves were not always continued, but some were superseded by others, and the church exists in succession; one generation passeth away, and another cometh after it. The loaves which

were removed, became the property of the priests in the holy place, and ministers and saints who are not suffered to continue by reason of death, become the inheritance of Christ, in holy places not made with hands, eternal in the heavens.

4. The Golden Candlestick.

As on entering the tabernacle, we have the golden table of shew bread on the right hand, so we have the golden candlestick on the left. This was made of beaten gold. It consisted of a main stock, or shaft in the middle, with three branches on each side, and each branch had three bowls decorated with a knop and a flower. It had also tongs and snuff dishes, the necessary utensils, for removing the snuff and preserving the light pure and clear. This was supplied with pure oil of olive, and lighted every evening and morning, when incense was burnt on the golden altar.

If we consider the golden candlestick as a representation of the superior excellence of Christ Jesus, who is as the most fine gold, and his seven lamps, of the integrity and perfection of the true light which lighteth every man which cometh into the world—and the pure oil, an emblem of that spirit of grace and holiness which was given him without measure—and the tabernacle in which it stood, an emblem of the church, and consequently the whole as a glowing representation of Christ, the true light shining in the church, and illuminating it with the knowledge of the glory of God, which is eternal life, and the church acknowledging him as the lamp which lightens her darkness—Yet the vision of the apostle directs us more especially to consider this golden candlestick as representing the Christian church. The candlestick was made of pure, beaten gold, and the church is constituted of the richest materials, formed by the heavenly architect, by the purity of her doctrines and the sanctity of her life, to give light to all the world. As the candlestick receives the light and diffuses it around, so the church receives light from Christ and communicates it to others. The various branches, united to one common stock, or shaft, and forming one entire instrument, denote the

various branches of the church, united to one common head, and forming one holy society, a glorious church. The knops and flowers, represent fair and beauteous professions and excellent fruits—as the tongs and snuff dishes, the holy discipline, which removes errors in doctrine, and vices in life, those obstacles and blemishes which deform the church, and prevent the salutary influence of its light and fruit, and prepare it to give light, like a candle in a candlestick, to all in the world,—and the pure oil, those influences of the Holy Spirit, or that grace of God which vivifies and invigorates the Christian profession, and makes it fruitful in those works of righteousness which are to the glory of God. If we refer trimming the lamps to Christ, it signifies his constant care by instruction, discipline and reproof, to remove imperfections and blemishes from the church, that she may look forth as the morning, having neither spot nor wrinkle, and mature her gifts and graces. If we refer the trimming of the lamps, and supplying them with oil by the priests, to Christian ministers, it denotes, by them, the exercise and application of that discipline which Christ hath instituted to remove scandals from the church, preserve its purity and regulate its holy conversation, that in all respects, it may correspond with the typical pattern which was given in the mount.

5. The Golden Altar of Incense.

Entering the tabernacle, or sanctuary, as we have the golden table of shew-bread on the right hand, and the golden candlestick on the left, so we have the golden altar of incense in the front. This was four square, with four horns, constructed of cedar boards, overlaid with pure gold, and decorated with a golden crown. While the brazen altar, at the door of the tabernacle, was appropriated to burnt offerings and sacrifices, this was reserved solely for incense, (a composition of sweet spices and frankincense) which was to be offered upon it every morning and evening. This altar with its incense, represented the efficacious merit and acceptable intercession of our glorious high priest Christ Jesus. Its golden crown with four horns, the royal dignity of his person, and his power with God, or

the prevalence of his intercession. Its shape four square, and having four corners, might respect the four quarters of the world, and signify, that access might be had to him from all the ends of the earth—The horns of this altar were to be sprinkled with the blood of the offerings with which atonement was made for sin, intimating that the efficacy of Christ's merits, and the prevalence of his intercession, are derived from his atoning blood. The incense which was burned upon it, and diffused a fragrant perfume, represented the merits of Christ, as a sacrifice, of a sweet smelling savor to God, acceptable and pleasing in his sight,—and as there was no access to this altar, but by the altar of burnt offering, there is no interest in his intercession, but by faith in his atonement—While the priests burnt incense, the people stood praying without, and the merits and intercession of Christ must ever attend, and give efficacy and success to the prayers of the saints. This incense might not be imitated, nor applied to any other use; and God will not admit any substitute, nor tolerate a misapplication, or perversion of the merits of his Son—Incense was to be burned upon this altar, morning and evening, intimating, that, morning and evening, the prayers of God's people should come before him as incense, and the lifting up of their hands as the evening sacrifice, which, presented in the name, and through the merits of Christ, will be acceptable and find audience with him.

Lastly. *The Ark and the Mercy-seat.*

Passing by the golden altar, and through the curtain, or door of the veil, which separated the holy from the most holy place, we enter the holy of holies, and we have before us, the ark of the covenant overlaid with gold, with its golden crown, in which were the tables of the covenant, the golden pot that had the manna, and Aaron's rod which budded. On this was the mercy-seat, and upon this the cherubims of glory, shadowing it with their wings, and between these, the Shekinah, or visible symbol of the divine presence. And are not these highly significant and instructive? Are not the tables of the covenant highly expressive of that per-

fectly righteous and eternal law, according to which God exercises an invariable government through his extensive, his universal dominions? Is not the mercy-seat a designed representation of that throne of grace, from which he dispenses mercy? or the glorious gospel? Are not the cherubims upon it, the visible emblems of the holy angels, the ministers of his holy kingdom, sent forth to minister to the heirs of salvation? Does not their situation, their faces towards the mercy-seat, and towards one another, denote the intensity and admiration with which they investigate the method of God's government and grace, and their wings stretched out, the promptitude and activity with which they execute the mandates of their glorious sovereign? Is not Aaron's rod that budded, the visible symbol of Christ's efficacious and perpetual priesthood? And the golden pot which had the manna, an impressive emblem of the nutritious and delicious food which will for ever invigorate and refresh the citizens of the new Jerusalem, God's holy hill, Zion? The holy of holies, the ark of the covenant, the mercy seat, the cherubims stretching out their wings, the golden pot, Aaron's rod, and the pillar of cloud and fire, what a glowing and impressive representation of heaven itself, and God on the throne?

Shall we then admire, that God's tabernacles were so amiable to the pious heart of the devout Psalmist? that he loved the habitation of his house, the place where his honor dwelt? and that he desired one thing of the Lord, which he would seek after, that he might dwell in his house all the days of his life, to behold the beauty of the Lord, and inquire in his temple?

The type is now explained, the veil of the temple removed, the new and living way to the holiest opened, the mysteries of it disclosed, and how august and impressive the scene! - What sublime and interesting objects address our astonished and admiring eyes! In the temple and its apparatus, have we not God, and his whole administration, the law and gospel in miniature, and heaven, as it were, sprinkled with the blood, and perfumed with the merit of Jesus! And being thus

come, not to the mount which might be touched, and that burned with fire, nor to blackness and darkness and tempest; but to mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to God the Judge of all, and to Jesus the mediator of the new covenant—let us draw near with true hearts, having grace to serve God acceptably, with reverence and godly fear—For our God is a consuming fire.

HAVING considered the *city* which God chose to put his name there—and the *place*, the temple, peculiarly appropriated to the institutions of his worship—we are next to explain,

The Ordinances of Divine Service.

THE holy rites now to be explained, shall be confined to the daily sacrifices offered to God, as acts of religious devotion. It may reasonably be admitted, not only that burnt offerings were of great antiquity, but of divine authority: yet we are not informed of any particular manner in which they were presented, until they were incorporated as an important part of the Hebrew ritual. Explicit regulations were then prescribed, respecting the victims, and the manner in which they should be offered on God's altar. The victims should be the firstlings, males of the herd and flock—without blemish—of the most innocent and amiable kind, the calf and the lamb, the pigeon and the dove—the victim should be placed before the Lord—the offerer should lay his hands upon its head, kill it, and cut it in pieces—the priest should receive the blood, sprinkle it round about on the altar—lay the pieces upon the wood, and consumed, it became an offering made by fire, of a sweet savor to God.

In the sacrifices prescribed for the Israelites *by Moses*, have we not an instructive symbol of the great Christian sacrifice? In the firstling, or first born, the lamb of the first year, have we not, typically, presented, God's Lamb, his first born, his only begotten, his beloved Son. In the innocence, patience and perfection of the lamb, the simplicity and purity of the dove, we see, figura-

tively, the innocence, patience, purity and perfection of Christ, who did no sin, and was led as a lamb to the slaughter. In the laying of the hands upon the lamb, and transferring, ceremonially, the guilt of the offerer to the victim, we see, imputatively, God laying the iniquities of his people, upon his Son. In the slaying of the lamb, cutting it in pieces, laying it on the wood, and sprinkling the blood on the altar, we see God wounding his Son for our transgressions, and bruising him for our iniquities, his Lamb slain, and blood sprinkled to make atonement for sin, and purge the conscience from dead works. In the burning of the sacrifice, what a glowing representation have we of Christ, as the victim of vindictive justice, of the Lamb which takes away the sins of the world, smoking on God's altar? In the perfume, the sweet savor of this sacrifice, we see the acceptableness of Christ's offering, a sacrifice, O how much more acceptable to God, than the blood of bulls and goats, or the fat of calves and lambs!

When the sacrifice was finished, atonement was made, guilt was purged, and the offender restored to favor; and when Christ offered himself to God, a lamb without spot, he made reconciliation for iniquity, and through faith in his blood, pardon of sin is obtained, transgressors restored to divine favor, and to them that look for him shall he appear the second time without sin unto salvation.

We read only of burnt offerings before the dispensation of Moses. These, therefore, under the preceding dispensations, comprised the various typical oblations instituted by the Hebrew lawgiver. They are accordingly explained generally, and comprehensively—but if we affix a distinct and separate signification to each, burnt offerings represented Christ as wholly resigning himself to God, a complete sacrifice, to make atonement for sin. Sin and trespass offerings peculiarly respected Christ as made sin for us, that we might be the righteousness of God in him. Peace offerings typified Christ as our peace, as reconciling us to God, and giving peace to his people, not as the world giveth. Meat and drink offerings, typified Christ pouring out

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spiritual refreshments for his people, giving them his bread and the wine he hath mingled.

The apostle has also taught us, that the sacrifices of the Hebrew ritual, typified the pious exercises of saints. In the Israelites, offering whole burnt offerings, we see saints acknowledging God as their supreme Lord and benefactor, expressing their homage and obedience, and presenting themselves living sacrifices, holy and acceptable through Jesus Christ. In the sin and trespass offerings, we see christians offering to God the sacrifice of a broken and contrite heart, and looking by faith to Christ, the great propitiation, for pardon and acceptance. In the peace, meat and drink offerings, we see them acknowledging God as the giver of every good gift, thanking him for his mercies, and supplicating the continued bestowment of his favors, through Christ Jesus. In the sacrifices of the morning and evening, we see their prayers coming before him as incense, and the lifting up of their hands as the evening sacrifice. Every sacrifice should be salted with salt, and all christian duties should be seasoned by grace in the heart. We may next consider,

The Persons appointed to perform the Sacred Rites.

IN the preceding ages, individuals performed sacrificial rites as occasion presented; but this service, by the Hebrew lawgiver, was appropriately restricted to a particular order—the priesthood; and the regulations relating to it were explicit and extensive. They defined the persons who only might sustain the sacred office—the qualifications they should possess—the vestments they should wear—and the manner of their induction into the holy employment. These being highly typical, require particular explanation.

1. The qualifications they should possess.

It was essentially necessary, that the person who served in the tabernacle should be of the *house of Aaron* and the *tribe of Levi*—*perfect in person*—*temperate in life, and marry a virgin*. It required, that the chief of the order, the high priest, should be the first born, or eldest son; and as the most eminent, he is peculiarly

respected in this analogy. True, indeed, Christ was not of the house of Aaron, nor of the tribe of Levi; but of the house of David, and the tribe of Judah; for he did not officiate after the law of a carnal commandment, but the power of an endless life, yet the right of succession to the office, of no son of Aaron, was better authenticated, than the qualification of Christ attested, by that voice which came from heaven, saying, *This is my beloved Son, hear him.* In the perfection of their bodies, without blemish, we see the moral perfection of Christ, who was without sin. In their abstinence from wine, or temperate lives, we see the self-government of Christ, which prevented him from every excess, and promptly prepared him for his Father's business. In marrying virgins, how plainly is Christ prefigured, uniting to himself, the church, as a virgin pure and chaste, having escaped the pollution of the world through lust.

2. Their vestments.

While the common dress of the priests exhibits them, as modestly prepared for the common duties of their holy office, and naturally suggests, the holy modesty with which Christ performed the important duties of his holy ministry, and by which he appeared so truly dignified and amiable. What an august and impressive type of Christ, was the high priest in his pontifical robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty! The mitre on his head, with its golden plate in the front, with its rich engraving, **HOLINESS TO THE LORD.** The ephod, with its shoulder pieces, in which were inserted the two onyx, and the breast-plate with its twelve precious stones, in which were inscribed the names of the twelve tribes of Israel. The curious golden girdle—and the blue robe of the ephod, with its golden bells and pomegranates. Were not these highly typical and significant? Did not the fair mitre with its golden plate and noble engraving, typify Jesus Christ as the royal high priest, and eminently devoted to God. Did not the high priest bearing the names of the twelve tribes, the representatives of the universal church, on the

shoulder pieces and breast-plate of the ephod, typify Christ sustaining the church by his almighty arm, and bearing it, in the most ardent affection, on his heart? Did not the rows in which the stones were placed, represent the symmetry and beautiful order of the church? Did not the rich and beautiful vestments of the high priest, typify the perfect and glorious righteousness which adorns our great high priest, Christ Jesus? Did not the curious golden girdle denote the holy promptitude and zeal with which he performs the sacred duties of the priestly office? And the golden bells and pomegranates on the robe of the ephod, represent the joyful sound of the gospel, or perhaps rather, the holy professions of saints, and the excellent fruits of righteousness they bear? Next to the habiliments of the high priest we may consider,

3. Their consecration to the sacred office.

As the holy anointing oil was an essential article in the consecration of the priests to their office, and eminently typical, it may be proper to explain its typical signification. The holy anointing oil, was a composition of principal spices, pure myrrh, sweet cinnamon and calamus, and cassia. These ingredients compounded and mixed with olive oil, became a precious unguent, which consecrated the subject to which it was applied to an holy use, and was denominated, *The holy anointing oil*. This precious ointment in the Hebrew ritual, was the great type of the Holy Spirit. The various ingredients, the principal spices, represented his various gifts and graces. Oil is mollifying, and what so softening, what produces such an holy sensibility in the soul as the Spirit of God? Oil is sanative, and what so salubrious to the soul, as the influences of the Holy Spirit? Oil is invigorating and refreshing, and how exhilarating are the consolations of the Holy Ghost. Oil is beautifying, and how ornamental to the immortal mind are the sanctifying operations of God's Spirit? Oil perfumes, and how odoriferous are the holy influences of the Spirit of God? This holy ointment prepared, the priests were to be washed with water, dressed with the sacerdotal robes,

the holy oil poured on them, and sprinkled with the blood of the sacrifices, and on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, consecrating their senses and members to holy service, to hear, walk and act for God were hallowed and consecrated to the holy office, and performed the solemn duties of it. In this solemn rite, what an impressive representation of the consecration of Jesus Christ to his priestly office and work? In the unction of the high priest with the holy oil, we see, typically, God anointing and giving the Spirit, with its holy gifts and graces, not by measure, to his Son Jesus Christ, anointing him with the oil of gladness above his fellows. From the oil poured on the head of the high priest, issued a grateful odor,

‘The oil through all the room,
Diffus’d a choice perfume,
Ran through his robes and blest his feet.’

And a divine perfume succeeded the anointing of Jesus Christ with the Holy Ghost—Because of the savor of his good ointment, his name is as ointment poured forth, therefore do the virgins love him—and all his garments smell of myrrh and cassia with which he was made glad. In the high priest, dressed in the pontifical robes, anointed with the holy oil, and sprinkled with the blood of rams, entering into the holy place and performing the sacred rites, we see, typically, Christ anointed with the Holy Spirit, adorned with his own perfect righteousness, and by his most precious blood appearing in the presence of God, as the great high priest of his peculiar people. And

‘God has pronounc’d a firm decree,
Nor changes what he swore,
Eternal shall his priesthood be,
When Aaron is no more.
Jesus their priest for ever lives,
To plead for them above,
Jesus their king for ever gives,
The blessings of his love.’

The precious ointment upon the head of Aaron, ran down his beard and went to the hem of his garment, and the spirit of Christ descends from him to all believers, who have an unction from the holy one, being sanctified in the name of the Lord Jesus, and by the Spirit of our God—and, having their fruit unto holiness, and the end everlasting life,

‘Not Lebanon with all its trees,
Yields such a comely sight as these.’

Aaron and his sons were anointed and consecrated to officiate in a worldly sanctuary—but Christ is an high priest of good things to come, and ministers in the true tabernacle, which the Lord pitched and not man, not after the Levitical rites, but according to a better covenant, which was established by better promises,—and God hath constituted saints a holy priesthood to offer spiritual sacrifices acceptable to himself through Jesus Christ. Aaron offered in the worldly sanctuary, the blood of bulls and goats, and the fat of rams and lambs—Christ offered himself as the Lamb of God, and entered in the holy place by his own blood—And the Christian priesthood offer to God, through their great high priest, the sacrifice of righteousness, of reverence and adoration, of love and obedience, the sacrifice of a broken and contrite heart, and the sacrifices of praise and good works—and with such sacrifices God is well pleased. In these spiritual sacrifices may we ever abound, and shew forth the praises of Him who hath called us out of darkness into his marvellous light. Amen.

IMPURITIES and PURIFICATIONS Typical.

To the continual burnt offerings in the Hebrew service, were added many rites which are next to be explained. Of these, impurities and purifications were an important part. Many were the ceremonial impurities to which the Israelites were exposed, and many the rites of purification; but as they all had the same general nature, without considering them minutely, it

may suffice to suggest, that all the impurities in the Mosaic code, typified moral pollution by guilt, and all the purifications represented spiritual purification by the blood of Christ which cleanseth from all sin—and as the unclean were purified by conforming to the rites prescribed for ceremonial cleansing; so spiritual guilt is removed by applying to the blood of Christ by faith:—yet some instances are so emphatical, that a particular explanation may be useful.

1. *The Uncleaness and Purification of the Leper.*

When a person was suspected of the leprosy, he was brought to the priest, or perhaps more correctly, the priest was brought to the leper, and was to proceed in examining the symptoms with great caution, as no person might precipitately be pronounced unclean. A person might not be pronounced unclean, who had in his skin, a blister, a spot, or a freckle, nor he whose hair only had fallen from his head, nor even an Israelite who was afflicted with the leprosy, if there were symptoms, that nature was expelling the malady—as, if the plague were not deeper than the skin—if there were black hairs in it—if it covered all the skin—or if it spread not in it—for these were indications that the distemper affected only the extreme parts, and not the vitals—that nature was vigorous and expelling the infection—but if the hair were turned white—if the plague were deeper than the skin—if it spread more and more—or if there were quick raw flesh in it—these were terrifying symptoms—but the most fatal of all, was the leprosy in the head. If such were the symptoms, the priest should pronounce him utterly unclean.

Sin, no doubt, is the impure and baneful contagion represented by the leprosy of the body. It is this which pollutes all the faculties of the soul, and all the actions of the man; which disqualifies him for holy society and the privileges of the godly. The scrutiny of the priest has much the appearance of an ecclesiastical process, and intimates the great caution with which all should proceed in trying the spirits, separating the chaff from the wheat, and the

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precious from the vile—suggesting, that none should be rejected until there are evident and decisive symptoms that their state is reprobate and incurable. There may be the falling of the hair, they may have spots and freckles; many blemishes and infirmities, and yet not be rejected. Nay, if they are infected with the leprosy itself, there may yet be favorable symptoms. As, if the plague were not deeper than the skin—if it spread not—if it covered all the skin—was somewhat dark with black in hairs it, the leper might not be pronounced unclean, as these symptoms indicated, that the infection had not taken deep root, and nature was expelling it. Nor may we decide, that all are destitute of grace, who have lost their first love, who are filled with a loathsome disease, whose wounds, like David's, stink and are corrupt, because of their foolishness. The leper whose plague, in sight, was not deeper than the skin, represents those who have external defects, doing, like the apostle, the things they would not, and yet delighting in the law of the Lord after the inward man—as he whose plagues spread not, represents those who, like the prodigal, are come to themselves, and are recovering from their declensions—as the leper who was turned all white, the leprosy being expelled from the blood and vitals, and existing only in the external parts, represents those the fountain of whose iniquity is broken up, who are purging out the old leaven that they may become a new lump—as he whose leprosy was somewhat dark, and the hair not turned white, represents those in whom the principle of grace is strong and vigorous, and will not be overcome by the lusts of the flesh. But while these symptoms were favorable, others were discouraging and fatal—as, if the hair were turned white, the symptom of debility and decay, typifying those who have no power to resist temptation, of whom it may be said, in the words of the prophet, *How weak is thine heart, seeing thou doest these things?* He in whom the plague was deeper than the skin, and spread more and more, may represent those who sin with full consent, adding drunkenness to thirst. He who had quick raw flesh in the

rising, may represent those in whom corruption is so predominant and irritable, that they cannot endure reproof. But of all symptoms the most malignant and fatal was, that the leprosy was in the *head*—typifying those, the corruption of whose hearts has perverted their *reason*, whose understandings are darkened by the blindness of their hearts. When these symptoms appeared the leper was pronounced unclean and put out of the camp; and when there are decided symptoms, that sin has dominion over a professor, he shall be pronounced unfit for holy communion, and be excommunicated from the congregation of the saints.

Let us now consider the rites of purification.

When there were symptoms that the malady had subsided, the leper should be brought unto the priest, who should take for him two birds, alive and clean, scarlet and hyssop, and make of them an instrument for sprinkling—he should take an earthen vessel filled with running water, over which he should kill one of the birds, in the bloody water he should dip the living bird and the sprinkling instrument—and having sprinkled the leper seven times, he was then pronounced clean; and the priest should let go the living bird in the open air; but he must wash his clothes, bathe himself in water and shave his hair, and come into the camp; but yet tarry abroad from his tent seven days. On the seventh day, he should be sprinkled seven times, again shave all his hair off his head, his beard and his eyebrows, wash his clothes and flesh in water, and be clean. On the eighth day he should take two he-lambs without blemish, and one ewe-lamb, with three tenth deals of fine flour mingled with oil for a meat offering, and a log of oil—The priest should present the leper before the Lord, at the door of the tabernacle of the congregation. He should then take one he-lamb and offer him for a trespass offering, and the log of oil, and wave them before the Lord. He should slay the lamb for a trespass offering. He should take some of his blood and put it on the tip of his right ear, the thumb of his right hand, and the great toe of his right foot—he should then take some of the oil in his

left hand, and with his right finger take of the oil and sprinkle it seven times before the Lord. After this he should take some of the oil and put it on the tip of his right ear, the thumb of his right hand and the great toe of his right foot upon the blood of the trespass offering. The rest of the oil should be poured upon his head. After this the priest should offer the sin offering, with the meat offering, after these the burnt offering, and then he should be clean. Without attempting a minute explanation of these mystic rites, we may consider the offerings upon this occasion, like all the sacrifices of the ritual, as typifying atonement, pardon and purification from sin, by the blood of Christ. Some apply the birds to the two natures of Christ, but from the great analogy between the process with them and the two goats, on the great day of expiation, we rather consider the slain bird a type of Christ making atonement for sin by his death, and the living bird let loose in the air, typifying the removal of pollution far away.

The living water may denote, either the purifying virtue of the blood of Christ, or the purifying and sanctifying operations of the Holy Spirit, which ever attend the application of it to the conscience. The blood of the slain bird in the running water, may remind us of that sovereign remedy for spiritual maladies which came by water and blood. The earthen vessel which contained the bloody water, may represent those earthen vessels in which the treasure of the gospel is deposited—and the sprinkling instrument, those evangelical institutions by which the efficacy of the atoning blood is sacramentally conveyed. Sprinkling the leper seven times denotes his perfect purification—as dipping the finger in the blood of the sacrifice, and the oil of the offering, and applying them to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and pouring the remainder on his head, denotes purifying the senses and members of the body and consecrating the whole man to a sacred use. In the priest coming to the leper, performing the purifying rites, cleansing him from his pollution, and restoring him to

the congregation of the Lord, we see typically, Christ, by his ministers and institutions, applying the purifying virtue of his blood, cleansing the conscience from pollution and guilt, sanctifying the whole man to himself, and making him a fellow citizen with the saints. The leper should wash his clothes, bathe himself in water and shave his hair, for his perfect purification, and the peculiar people which Christ hath purified to himself, must cleanse themselves from all filthiness of flesh and spirit, and be perfecting holiness in the fear of God.

2. Very similar in many respects, to the purification of the leprosy, was the purification from the *impurity contracted by touching a DEAD BODY, a BONE, or a GRAVE*. It was particularly affirmed to Moses, that if a person touched a dead body, a bone, or a grave, he should be unclean seven days. And are we not to consider the dead body, the bone, and the grave, symbols of natural depravity, that body of death of which the apostle so grievously complains. This is the great source of moral pollution, so impure and offensive to the holy God. For the purification of this unclean person, a particular preparation was prescribed. A red heifer, without blemish, and upon which never came yoke, was to be brought without the camp, and killed before the high priest, who should take of her blood with his finger, and sprinkle it seven times directly before the tabernacle of congregation. Her flesh, skin, blood and dung, should be burnt. Into the fire consuming the heifer, should be cast cedar wood, a scarlet cloth and hyssop. The ashes should be collected and deposited in a clean place without the camp. When a person became unclean by touching a dead body, a bone, or a grave, a clean person should take some of the ashes, in a vessel, add to them running water, and it became a water of separation. He should take hyssop and dip it in the water of purification and sprinkle the unclean person on the third and seventh day, who should then wash his clothes and bathe his flesh in water and be clean at even. But if any unclean person neglected these purifying rites, he should be cut off from the congregation of the Lord. Thus we have the type; let us

now consider the substance. Did not this victim, the heifer, not the robust and vigorous, the male, but the female, the weak and feeble kind, represent Christ assuming human nature, not in a robust and potent, but in an infirm and feeble state—and the red, did it not represent a bleeding Savior, red in his apparel! It was a heifer without blemish, and though Christ was made like unto his brethren, yet was he without sin. It was an heifer upon which never came yoke, and Christ was not only free from the bondage of sin, but from all constraint—neither was his obedience, nor were his sufferings coerced. He obeyed the commandment of his father, and voluntarily laid down his life from his delight to do the will of his God. The heifer was killed before the priest, without the camp, and Christ suffered publicly without the gate. The various parts of the heifer were burnt, and Christ made his soul and body an offering for sin. Might the cedar, that ever green, the emblem of vigor, the beauteous scarlet, and the hyssop, that salutary herb, represent the various salutary virtues and the permanent effects of Christ's atonement? The ashes of the heifer preserved in a clean place and prepared for use, might they represent the merits of Christ, prepared and ever ready for the application of polluted sinners? The ashes in the running water, the symbol of the Holy Spirit, may they typify Christ, who through the Eternal Spirit offered himself to God, and his merits applied by the Spirit of God—the clean person, those who bear the vessels of the Lord—and the bunch of hyssop, those evangelical institutions by which the application is made, and pollution visibly washed away. The unclean should be sprinkled the third and seventh day, purify himself, wash his clothes, bathe his flesh in water, and be clean at even—and they who are washed in the name of the Lord Jesus, must keep their garments clean, and though sanctified but in part, in the evening of life, when they enter on their eternal sabbath, shall be perfectly purified and walk in white. The reasoning of the apostle is very pertinent and impressive. For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean,

sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from 'dead works to serve the living God. He who neglected the purifying rites, should be cut off from the people; and he who washeth not his robes in the blood of the Lamb, will be rejected, and cast forth, with the filthy and unclean.

FEASTS of the Ritual Typical.

To the impurities and purifications of the Hebrew ritual, were added sacred festivals which were to be religiously observed. These are now to be explained.

I. The Sabbath.

The Sabbath was originally sanctified as a memorial of God's consummating the works of creation, and resting the seventh day. This, by a particular moral precept, was consecrated and made holy. But, introduced among the sacred feasts of the ritual, had a typical signification. From the remarks of the apostle, Heb. iii, 4, we are induced to consider it as a type,

1. Of the settlement and rest of the Israelites in Canaan, the land of promise.

Long time did the patriarchs and their posterity sojourn, going from one kingdom to another people—especially, long time did the Israelites wander in a great and howling wilderness, looking for a city of habitation, until God in his own good time, brought them to the land promised to their fathers. In this he gave them rest from all their sojournings, dangers, fastings, and toils, and this state of tranquillity and prosperity, to them, was as a sabbath of rest and enjoyment.

2. Of the evangelical state of the church.

The apostle observes, He, Jesus, that is entered into his rest, hath ceased from his works as God did from his. When Christ had completed the work of redemption, he liberated his church from the obscurity of types, and the servile system of weak and beggarly elements, that yoke of bondage which it was unable to bear, and gave it light and liberty, rest and peace.

This state of liberty and prosperity was to it as a sabbath of rest from the darkness and servility of the preceding dispensation—and when he gives spiritual relief and comfort to those who labor and are heavy laden, they enter upon a sabbatical state, and enjoy spiritual rest and consolation, Especially,

3. Of the heavenly state.

To those who live godly in Christ Jesus, who walk by faith and not by sight, the present state is like a desert land, in which they are strangers and pilgrims; but when, as an hireling, they shall have accomplished their day, their spiritual sojournings, their conflicts, weariness and painfulness, will determine and cease, they will rest from their labors, and enter upon an everlasting state of perfectly holy exercise and enjoyment, their eternal sabbath in heaven.

II. *The Passover and Feast of Unleavened bread.*

The passover was the anniversary memorial of the deliverance of the Israelites from the bondage and misery of Egypt, and typified the eternal deliverance of the Israel of God from the spiritual bondage of sin and misery, by Christ, the Lamb of God, and their eternal salvation in heaven. This has been explained in the preceding part.

To the passover was added the *feast of unleavened bread*, the seven next days which succeeded it. Through the whole of this feast no leaven might be found in the houses of the Israelites, and they might eat unleavened bread only. This humble food and abstemious manner of living, typified the humble, destitute and afflicted state of the church in its spiritual journey, progressing towards millennial prosperity, and the heavenly Canaan—and the afflicted and humble condition of saints, performing their spiritual pilgrimage through the wilderness of this world to their eternal rest—this world being to the godly, to adopt the expressive similitude of an eminent saint, but as a “*smoky inn*, in which the weary traveller finds bad entertainment.”

III. *The Feast of First Fruits and Pentecost.*

The next day after the feast of unleavened bread, the Israelites were to begin their harvest, and *bring a*

sheaf and wave it before the Lord, as an acknowledgement of his faithfulness and bounty in giving them the goodly land. From this they were to reckon seven weeks, and the day following, which would be the fiftieth, on which the harvest ended, they were to offer two fine loaves of wheat flour baked with leaven, seven lambs and two rams, with their meat and drink offerings, an offering made by fire of a sweet savor to God. This was called *The feast of first fruits, of weeks, and Pentecost*. From the references to this feast by an inspired apostle, we are taught to consider it as typical of the following evangelical subjects.

1. The resurrection of Christ.

Now, saith the apostle, is Christ risen, and become the *first fruits* of them that sleep. As the first fruits are a sure token and pledge that the fulness will be gathered, in the appointed weeks of harvest, so the resurrection of Christ, is an infallible earnest of the resurrection of all the saints. Christ the first fruits; afterward they that are Christ's at his coming.

2. The first converts to Christianity.

The first converts to Christianity among the Jews and Gentiles were the first fruits of the gospel dispensation, and the sure pledges, that the Jews should be brought in, and with them the fulness of the Gentile nations, and all Israel be saved.

3. The effusion and renewing influences of the Holy Spirit. The first fruits with the Israelites were typical of those influences of the Holy Spirit, which were communicated on the day of Pentecost, those first fruits of that copious and blessed effusion which, according to Ezekiel, will constitute a river which no man can pass over, and by its extent and influence fill the whole earth with the knowledge of the glory of God—and of those first fruits of the Spirit which renew and sanctify the souls of men, and are the earnest of their future and eternal glory.

"These seeds of light and glory sown,
In saints in darkness here,
Shall rise and spring in worlds unknown,
And a rich harvest bear."

IV. The Feast of the New Moon,

The Israelites reckoned the month by the Moon, and the day the New Moon appeared, was the first day of the month; and the New Moon by a particular statute was made a sacred feast: so similar to this was another festival, which typified the same subject, that they may be combined in the explanation.

V. The Feast of blowing the Trumpets.

As on the New Moon, the first day of the month, so on the first day of the seventh month, which, with the Israelites, was the first day of the civil year, they were to keep the feast of blowing the silver trumpets, or the trumpets of rams' horns, or both, as expressions of joy for the revolution of the month and of the year. For these days particular sacrifices were prescribed, over which, especially the first day of the seventh month, it is said, they blew the trumpets from morning until evening. Might not these feasts, on the revolution and renovation of the month, and year, designate and typify, that glorious revolution and renovation to be effected by Jesus Christ, through the joyful sound of the gospel, originating from his atoning sacrifice, which is described by the prophet. Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy—especially when the Lord will be unto her an everlasting light, and her God her glory.

VI. The Feast or Fast of Expiation.

The tenth day of the seventh month, the feast or fast of atonement, was observed with peculiar rites and great solemnity. First of all, the high priest washed himself with water, and put on the sacerdotal robes for glory and beauty. He then killed a bullock for a sin offering for himself and his house—took the blood of the bullock, a censer full of burning coals from the altar, and his hand full of sweet incense, went into the most holy place, put the incense on the coals, raised a cloud of smoke which covered the mercy-seat, and then sprinkled the blood of the bullock upon the mercy-seat

and before it, seven times with his finger. By this he made atonement for his own, and the sins of his house. Returning from the most holy place, of the two goats which were provided, and upon which lots had been cast, he took that upon which the Lord's lot fell to be a sin offering for the people, killed it, and proceeded to sprinkle the mercy-seat with the blood, as he had done with the blood of the bullock; and thus reconciled the holy place. Returning from it, he put the blood of the bullock and goat on the horns of the golden altar, and sprinkled it seven times upon the tabernacle of the congregation, and perhaps upon the altar of burnt offerings, and cleansed them from the uncleanness of the children of Israel. He then took the goat, upon which the lot fell to be the scape-goat, laid both his hands upon his head, confessed over him the transgressions of the whole congregation, and gave him to a fit person, who conducted him to the wilderness. He then went into the tabernacle, put off his robes, and depositing them in the holy place, washed himself with water, put on his other garments, came forth to the people, offered two rams, one for a burnt offering for himself and his house, and the other for the congregation—the bodies of the bullock and goat, whose blood had been sprinkled in the holy place, were burnt without the camp, and the solemn rites concluded. By the regular performance of these sacred rites, the sins of the priests, and the whole congregation were ceremonially cleansed, and they became visibly a holy nation. Were not the rites of this feast or fast, the most solemn and impressive in the whole system, highly typical and significant? Might not the prophet allude to this when he predicted, that the Lord would remove the iniquity of the land in one day? Let us consider the subjects typified by these various rites. Aaron the high priest was taken from among men; and because the children are partakers of flesh and blood, Christ took part of the same—Aaron was a public person, the representative of the whole congregation, and officiated in his public robes; and Christ was constituted the head and representative of the whole church—Aaron went into the holy place

with the blood of bulls and goats; but Christ by his own blood—It was necessary that the patterns of the heavenly things should be purified with these; but the heavenly things themselves with better sacrifices than these. Aaron appeared in the holy place to expiate the sins of Israel; and Christ appears in the presence of God, to mediate and intercede for his people—No man might be in the tabernacle when the high-priest went into the holy place; into the holiest of all went the high priest alone once a year; and Christ accomplished the work of reconciliation himself, of the people there was none with him—When the high-priest retired from public view, and went into the holy place he continued to officiate; and Christ, though now the world seeth him no more, is yet executing his sacerdotal office in the presence of God—When the high priest returned from the holy place, he took the scape-goat and laid both his hands upon his head—This goat had been designated by lot, and presented before the Lord—and Christ, verily, was preordained before the foundation of the world, and manifested in these last times to bear the sins of many. With his hands upon the head of the goat, Aaron confessed over him all the iniquities of the children of Israel, and ceremonially transferred them to the goat; and the iniquities of his people, imputatively, were laid on Christ. The goat sustained and bore the transgressions of Israel, to a land not inhabited, and for Christ's sake, God removes the iniquities of his people from them, far as the east is from the west. The holy place thus reconciled, and the uncleanness of the congregation purified, God accepted and dwelt among them; and the church purified and sanctified by the blood of Jesus, has neither spot nor wrinkle, and is an habitation of God through the Spirit.

The type, the entrance of the high-priest into the holy of holies, is so sublime and instructive, that a more particular consideration of it may be useful. The high priest was directed, for this purpose, to put on the rich and costly robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty—the mitre on his head, with its golden plate or

crown, and sacred engraving, HOLINESS TO THE LORD—the ephod with the two onyx stones on the two shoulder pieces, in which were inserted the names of the twelve tribes of Israel,—the breast-plate with its twelve precious stones, in each of which was inscribed the name of one tribe—the robe of the ephod, with its golden bells and pomegranites in the hem, and the curious girdle of the ephod, which confined the sacred robes. In the high-priest, dressed in this rich attire, and the solemn process, killing the bullock and the goat, going with their blood and sweet incense into the holy of holies, making atonement for himself, his house and the congregation, purifying, reconciling and perfuming the holy place, what an august and impressive representation of our great high-priest, Christ Jesus, in his all-perfect and glorious righteousness, with his own most precious blood, appearing in the presence of God, bearing the church on his arms, and his heart, and mediating for it by his more acceptable merit and prevalent intercession—and in the holy place, purified and reconciled by the blood of bulls and goats, what a glowing type of heaven, as it were sprinkled with the blood, and perfumed with the merit of Jesus! Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself—neither by the blood of bulls and goats, but by his own blood, now to appear in the presence of God for us.

VII. *The Feast of Tabernacles.*

On the fifteenth day of the seventh month, when the Israelites had gathered in their corn and wine, and terminated the labors of the year; they were to keep the feast of tabernacles, which was to continue seven days. On the first day, they were to take boughs of goodly trees, palm branches, boughs of thick trees and willows of the brook, make booths and dwell in them through the feast. A reason was assigned for this. That your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. Through this feast they were to rejoice before the Lord their God. This then was their annual thanksgiving, that the Lord their God had given them

rest from their sojournings, the dangers and toils of the wilderness, and peace and plenty in the goodly land—and prefigured,

1. The spiritual rest and prosperity of the church under the gospel dispensation. The state of the church under the dispensations of the patriarchs and Moses, was like that of Abraham, Isaac and Jacob, and the Israelites in the wilderness; and the entrance of it upon the evangelical state of light, liberty, prosperity and joy, like the entrance of the Israelites into Canaan. It had light and a good day, and God gave it a feast of fat things, enlargement and rest on every side. More especially,

2. The prosperity of the church in the millennial state.

Having progressed through the former periods, when the church shall have survived its darkness, vicissitudes, conflicts, and troubles through the persecutions of the man of sin, and it shall be said to it in the millennium, *Arise, shine, for thy light is come and the glory of the Lord is risen upon thee*—when its walls shall be salvation and its gates praise, then shall all the families of the earth keep the spiritual feast of tabernacles, and rejoice before the Lord their God, through that extended period: And in that day shall the church say, *O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.* Eminently,

3. Of the rest and felicity of the church and saints in heaven.

This world, to the church and saints, is like the wilderness to the Israelites, and like the patriarchs, they dwell in tabernacles, tents, or booths, having no continuing place nor abiding city, but seeking a better country—and when they shall have consummated their pilgrimage on earth, and rest from their labors, they will possess the goodly land promised them, the better Canaan above, where they will hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and lead them to living fountains of water, and God shall wipe away all tears from

their eyes, and then will they keep the feast of tabernacles, and through the eternal state, in houses not made with hands, rejoice before the Lord their God—and praise him, for his mercy endureth forever.

VIII. *The Seventh Year.*

As every seventh day was a sabbath, so every seventh, was a year of rest. The Israelites might neither sow nor reap—The fruits of the land became the property of the poor—and servants were released from their masters. To this another was so similar in its regulations and object, that they may be united in the explanation.

IX. *The Jubilee.*

As the Israelites were to cultivate their fields six years, and the seventh, was a year of rest to the land, so they were to reckon seven sabbaths of years, forty nine, and the next, the fiftieth, was the year of *Jubilee*. It commenced on the tenth day of the seventh month, the day on which they afflicted their souls, and the high priest went into the holy place with the blood of bulls and goats, and made atonement for their sins. Upon the consummation of the rites, probably, the trumpet of jubilee was blown, and liberty proclaimed throughout all the land. They neither sowed their fields, nor pruned their vineyards—the spontaneous growth was the perquisite of the poor and the stranger—debts were cancelled—servants liberated—and lands sold reverted to their former owners. Was not this an instructive, impressive type of that gospel, those good tidings of great joy which shall be to all people. Was not this verified in Him whom the Spirit of the Lord anointed to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year, (the jubilee) of the Lord—The trumpet was blown on the day of expiation, the day on which they afflicted their souls, and the gospel originates from the atonement of Christ, who appoints to those who mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness—and the rest of this

feast, did it not represent the rest which he gives to those who labor and are heavy laden. Especially,

1. When the trumpet sounded, debts were cancelled, and debtors were liberated from their creditors; and doth not the gospel announce, that the debt to divine justice is liquidated by the atonement of Christ—There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. And,

“Happy beyond expression he,
Whose debts are thus discharg’d,
And from the guilty bondage free,
He feels his soul enlarg’d.”

2. Servants were liberated from their masters—and the gospel proclaims liberty to those who believe it from the terrors of God’s wrath—not having received the spirit of bondage again to fear; but the spirit of adoption by which they cry, Abba, Father—and from the penalty of the law—Christ having redeemed them from the curse of it—and from the bondage of weak and beggarly elements, enjoying the liberty with which Christ makes his people free—and from the servitude of fleshly lusts—sin not having dominion over them, being not under the law, but under grace—and from the terrors of death—Christ having delivered those who, through the fear of it are all their life-time subject to bondage.

3. Lands and possessions returned to their owners—and doth not the gospel proclaim to those who receive it,—ye have sold yourselves for nought and shall be redeemed without money—a restoration of that holy and happy state of peace and favor with God, those blessed privileges and titles which were alienated by the first transgression, and the reversion of an inheritance incorruptible, undefiled, and that fadeeth not away—and assure them, that, in hope and joy, they may wait for the adoption, to wit, the redemption of their bodies. Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance, Amen. Hallelujah.

Next to the feasts of the ritual, we may consider,

The Cities of Refuge Typical.

By an explicit command, God required murder to be punished with death; and it appears to have been the ancient practice, for the near kinsman of the deceased to inflict the punishment. But one man might occasion the death of another, when the act did not come within the true design of that statute, *not having hated him in time past*. For such instances, among his peculiar people, God graciously provided by a particular institution. He directed cities to be appointed, to which the slayer might flee for safety. These were called cities of *refuge*. Moses appointed six; three on each side of Jordan. It is said, the roads to these cities were straight, all obstructions removed, guide posts erected, and in all respects, they were accommodated to the convenience of the slayers. When one person had killed another, he made his escape to one of these cities. If he happily entered before the near of kin, or avenger of blood, overtook him, he was secured from his resentment, until he stood before the congregation, in judgment. If it appeared upon examination, that the death was undesigned, the elders delivered him from the avenger, he returned to his city, and continuing in it until the death of the high priest, abode in safety. If even the avenger entered the city, he was legally divested of resentment, and reconciliation and harmony subsisted between them. At the death of the high priest, he was exempted from danger by the near of kin, and returned to his city and family and abode in peace. And was not this institution highly significant and typical of evangelical subjects? To this there are, perhaps, more references in the inspired writings, than any other type in the whole system. The eternal God is thy *refuge*. God is our *refuge* and strength. In this institution, which so mercifully provided for the slayer, have we not an affecting representation of that dispensation of grace which God hath established for the relief and safety of penitent believers in Jesus Christ.

1. In the slayer, have we not a lively type of the transgressor of God's holy law? and as the slayer became instantly exposed to natural death, so he who violates the law of God, is instantly exposed to the wages of sin, to death eternal.

2. In the near of kin, the avenger of blood, do we not typically see the awful justice of God, the friend of his law and the avenger of all its injuries upon guilty transgressors? and in the situation of the slayer, exposed to the fury of the near of kin, may we not see the dangerous state of sinners, exposed to the threatenings of God's law, and the avenges of his justice.

3. The cities of refuge, the asylum of manslayers from avengers of blood, what glowing types of Christ, the secure and blessed retreat of guilty sinners from the pursuits and inflictions of avenging justice! and as the cities of refuge were the hope of manslayers, so is Christ the hope set before sinners in the gospel.

4. The gates of the cities were always open to receive manslayers, and the highways to them were straight and open, with necessary directions, and Christ is ever ready to receive guilty sinners, who make their escape to him, and if those who flee turn to the right hand or the left, they hear a voice behind them, saying, *This is the way.*

5. In manslayers, fleeing to the cities of refuge, we see sinners, fleeing to Christ for protection from avenging justice.

6. In the safety of manslayers in the cities of refuge, we see the safety of believers in Christ.

7. In the legal harmony and friendship of manslayers and avengers in the cities of refuge, we see vindictive justice appeased and reconciled to believers in Christ—God justifying the ungodly, just in forgiving sin and cleansing from all unrighteousness.

“Mercy and truth on earth are met,
Since Christ the Lord came down from heav'n,
By his obedience, so complete,
Justice is pleas'd and peace is giv'n.”

8. In the cities of refuge, manslayers enjoyed protection, peace and comfort, and they who flee to Christ

by faith, may have strong consolation, by two immutable things in which it is impossible for God to lie. Let us next consider,

The NEAR KINSMAN Typical.

IN given circumstances, by positive precepts, particular duties were incumbent on the kinsman nearest to persons by blood, according to the law of Moses. As, if a man took a wife and died childless, his brother should take his wife and raise up seed to him. If a man became poor, and were sold for debt, his brother should redeem and deliver him from his bondage. If he had sold his inheritance, his kinsman should redeem and restore it—or, if he were killed, his kinsman should avenge his death.

1. Might the Israelite married to a wife, represent man in his primitive state, under the law as a covenant of righteousness and good works—and the Israelite dead, man depraved and the law made void by transgression for justification, so that in all his efforts to obtain righteousness and life by it, he conceives mischief and brings forth falsehood, labors and is in pain, but brings forth wind. And might the near kinsman represent Christ, who took flesh and blood and became united to his nature, that being dead to the law in which he was held, and being married to Christ, he might bring forth fruit unto God, and the end be everlasting life? Might also, loosing the shoe and spitting in the face of the kinsman, who refused to raise up seed to his brother, represent the contempt and shame with which those professors shall be treated, who refuse their friendly aid in raising up seed to Christ?

2. If an Israelite were sold and in bondage, the near kinsman redeemed him—and hath not Christ, for his people, been the near kinsman indeed, redeeming them from the dominion and bondage of sin, and the pains of hell, by his own most precious blood?

3. If any Israelite had sold or mortgaged his inheritance, the near kinsman redeemed and restored it—and hath not Christ for his people, been the redeeming kinsman, purchased for them the alienated possession, and

interested them in an inheritance incorruptible, undefiled, and that fadeth not away?

4. If the great enemy of his people hath effected their spiritual death—hath not their near kinsman, Christ, avenged their blood, taken ample recompense, and made all the evils he contemplated recoil on himself?

The VEIL of MOSES Typical.

WHEN Moses descended from the mount, and came to the children of Israel, after having been forty days and nights with God, and received the law, at his mouth, it is said, that his face shone, so that the children of Israel could not steadfastly behold his face for the glory of his countenance. This veil, the apostle hath taught us, was typical, and with this we may conclude the explanation of the typical system. The veil over Moses' face typified,

1. The obscurity of that dispensation.

The law had a shadow of good things to come. It taught, typically, the important doctrines of the gospel. But these evangelical subjects were veiled in types. The Israelites, therefore, saw Christian subjects, in their dispensation, through a glass, darkly. The obscurity of this dispensation, evangelical subjects being exhibited through types, was represented by the veil over Moses' face. As within this veil there was a glory on the face of Moses; so in this dispensation, there is a hidden mystery, Christ the hope of glory.

2. The veil of Moses typified the spiritual blindness of the Israelites. Even until this day remaineth the same veil untaken away. In reading the Old Testament, Moses and the prophets, the veil is upon their hearts. Hence not penetrating through the veil, not comprehending the genius and true design of their economy, with Moses, and the unequivocal predictions of the prophets, verified and illustrated in Christ, before them, amidst all their unwearyed researches for their Messiah, they are like the men of Sodom smitten with blindness, and continually stumble at the stumbling stone. The contrast drawn by the apostle between Jews and Christians, is very natural and impressive. While there

is a veil over their dispensation and their hearts, when the Jews read the Old Testament, that they cannot look to the end of that which is abolished, and are bewildered in a maze of confusion and error, Christians with open, with unveiled face, behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory. But though there were a veil over Moses' face, or dispensation, the veil is done away in Christ, the sublime mysteries and contents of it are laid open, and with transporting views, Christians behold the light of the knowledge of the glory of God in the face of Jesus Christ.

Will it be an impertinent digression, is it too remote, with this subject to connect a particular event recorded by an evangelist. *The veil of the temple was rent in twain from the top to the bottom.* This veil separated the sanctuary from the holy of holies. The most holy place contained the golden censer, the golden pot which had the manna, Aaron's rod which budded, and the ark, having the tables of the covenant, over which were the cherubims of glory, shadowing the mercy seat. Amidst these insignia, these ensigns of royalty, over the mercy seat, between the cherubims, in solemn, silent, awful majesty, God dwelt in thick darkness. Into this sacred apartment none might enter but the high priest; and he only once a year, with the blood of bulls and goats. But when Christ expired on the cross, this veil was rent in twain, and all these divine mysteries laid open, became visible and accessible, to all the Jewish nation. This signifying, that the way was now not only opened to the most holy place made with hands; but to heaven itself, and not the great high priest only, but all the holy nation, may now have direct access to God, and a rapturous view of the transcendent glories of his throne. Is not the address of the apostle, pertinent, persuasive and practical? Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through his flesh—let us draw near with a true heart, in full assurance of faith. And was not the consequence of the apostle correct? If the ministration of

condemnation, the Mosaic economy, be glorious, much more doth the ministration of righteousness, the dispensation of the gospel, exceed in glory. Each of the resplendent orbs of heaven has its own peculiar lustre. There is one glory of the sun, another glory of the moon, and another glory of the stars. There was a glory on the face of Moses, but the face of Jesus shone as the sun; and as the glory of the moon is diminished by the appearance of the sun, and extinguished by his noon-tide beams, so the glory of the Jewish system faded when the Sun of righteousness arose, and had no glory by reason of the glory which excelleth. In the enjoyment of this glorious dispensation, may not the address of Moses be applied to the Israel of God? Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!

Appendages to the Typical System.

UNDER the dispensation of the typical system, eminent typical characters were exhibited which are now to be introduced for explanation. Of those selected, we may first consider that renowned judge of Israel, whose miraculous acts astonished his friends and confounded his foes.

SAMPSON a type of CHRIST.

THE typical traits in the history and character of this prodigy of strength and valor, are not principally, the annunciation of his birth to his mother before his conception, as the angel saluted Mary; Hail, thou art highly favored—and shalt conceive and bring forth a son*—nor in his being a Nazarite, a type of him who was

*It is observable, that eminently typical persons were conceived by mothers who had long been barren. Sarah was ninety years old and past age when she conceived and bare Isaac. Rebekah had lived twenty years with Isaac when she bare Jacob. Rachel was long barren before she bare Joseph. The wife of Manoah before she bare Sampson—and Hannah before she bare Samuel. Was not this designed to render credible, and illustrate the possibility of the mysterious event, that a VIRGIN should conceive and bare a son?

called a Nazarene, the true Nazarite before God and men, the substance of all the typical Nazarites under the law—nor in his conflict with the lion which roared against him, and which he slew; as satan like a roaring lion, assailed Christ with violent temptations, and whom he resisted and vanquished—nor in his being bound and delivered to his enemies; as Christ was seized and delivered to the chief priests who sought his life—nor in his sleeping in a Gentile city, watched by spies; as Christ slept in the grave, watched by a guard of soldiers—nor in breaking the cords with which he was bound; as Christ burst the bands of death—nor in waking from sleep and retiring from the city, carrying with him the gates, posts and all; as Christ arose triumphantly from the grave—nor in his taking a Philistine wife, as Christ espoused the Gentile church—but the principal instances are—His miraculous strength—or shall we consider this rather as the qualification for those astonishing acts which he performed, in which he so peculiarly typified Christ the Lord; as that divine power possessed by Christ, qualified him for the miracles which he wrought and accomplishing his work effectually and gloriously. Eminently was Sampson a type of Christ,

1. In judging and avenging his people of their enemies. Long time had the Philistines prevailed against the Israelites, and reduced them to vassalage, poverty and contempt, and in compassion to their distress, God raised up Sampson to deliver them, and retaliate their injuries upon their foes. In the afflicted and depressed state of the Israelites, we have an affecting representation of the spiritual oppression and low condition of God's people through the power and subtilty of their spiritual enemies—and in Sampson, raised up to deliver God's ancient Israel, we have an impressive type of Christ, raised up to deliver his spiritual Israel, and recompense upon their enemies, the evils done to his people.

2. In effecting his enterprises and conquering his enemies alone, and by the most inefficient and contemptible weapons. Heaps upon heaps, said Samp-

son, with the jaw-bone of an ass, have I slain a thousand men. As of the people, there was none with Christ, and he gained a decisive and final victory over his numerous and powerful enemies, by the humble, the contemptible weapon of his cross—And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in the cross.

3. In slaying more in his death, than in the time of his life. As, when the lords of the Philistines gathered together, rejoiced and made merry, that their god had delivered Sampson their enemy into their hands; so, we may suppose, the powers of darkness congratulated one another in the success of their artifices to have Christ cut off from the land of the living—but as Sampson leaned against the pillars upon which the house stood, and by one mighty effort overthrew the house, slew all those who were upon it, and made his exit out of the world victoriously and triumphantly; so when Christ bowed his head and gave up the ghost, he foiled all his enemies, prostrated their kingdom, subjected them to everlasting confusion and shame, and triumphantly ascended, leading captivity captive—now,

“Break off your tears, ye saints, and tell
How high your great Deliverer reigns,
Sing how he spoil'd the powers of hell,
And led the tyrant death in chains.
Say, live forever, mighty King,
Born to redeem, and strong to save:
Then ask the monster, Where's thy sting,
And where's thy victory, boasting grave?”
Hallelujah.

SOLOMON a Type of CHRIST.

AMONG the mighty monarchs which have swayed the sceptres of thrones and kingdoms, Solomon the son of David, occupies a pre-eminent rank, and may be considered as an illustrious type of Christ.

1. He was the son of David, distinctly designated as his heir and successor in the kingdom. The son immediately respected in the covenant of royalty made

with him, and to which so many promises were made, and typified Christ, who was that son of David whom God set on his holy hill Zion, and in whom those promises were ultimately fulfilled. I will be to him a father and he shall be to me a son, and he shall sit upon the throne of his father David, and reign over the (spiritual) house of Jacob forever.

2. God gave Solomon a wise and understanding heart. And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt: For he was wiser than all men. Possessing a kind of intuitive knowledge, he investigated the nature of beasts and fowls, of creeping things and fishes, and the qualities of herbs, plants and trees, from the hyssop that springeth out of the wall, to the cedar in Lebanon. In this was not Solomon an impressive type of Christ, in whom are hid all the treasures of wisdom and knowledge, and did the penetrating discernment of Solomon, in the qualities of the natural world, represent the spiritual discernment of Christ, in all the subjects which pertained to the kingdom of God, and the mysteries of redeeming love? Solomon astonished the queen of Sheba, with the satisfactory answers he gave to her abstruse and difficult questions; and Christ, when a mere youth, astonished lawyers and doctors with his understanding and answers, and by his sagacity evaded all the stratagems of his enemies to confound and expose him. Solomon was an oracle of wisdom in the economy of human life, and gave most excellent counsels, cautions and instructions, constituting a complete system of human prudence and discretion—and Christ gave most seasonable cautions, counsels and a perfect system of rules for spiritual and holy living.

3. Solomon reigned over an extended empire, over all kingdoms from the river to the land of the Philistines, and unto the border of Egypt—and Christ possesses a universal dominion, having power given him over all things in heaven and earth, authorities, principalities and powers, being made subject to him, and is made head over all things to the church.

4. Solomon was blessed with a serene and tranquil mind. Thou shalt call his name Solomon, *peace, rest*, representing the PRINCE OF PEACE, and cultivating the arts of peace under his wise, mild and pacific reign, his subjects were prosperous and happy without a parallel. Solomon made silver in Jerusalem as stones in the street, and cedar as sycamore trees in the vale for abundance. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. This peaceful, prosperous, happy state of Israel, was a typical representation of the safety, peace and prosperity of Christ's kingdom, and the happiness of his people, his church, particularly in the millennial period, when her peace shall be as a river, when for brass they shall bring silver, and for silver gold, when she shall suck the milk of the Gentiles, and the breasts of kings, shall possess the glory of Lebanon, the excellency of Carmel and Sharon, and be satisfied with the abundance of her glory. Especially of the heavenly state, when eminently her walls shall be salvation and her gates praise, and even God himself shall rejoice over her with singing, and rest in his love.

5. Shall we consider the marriage of Solomon and the Egyptian princess, as an emblem of Christ espousing the (Gentile) church, and apply to the occasion the sacred lines of Dr. Watts:

"The king of Saints, how fair his face,
Adorn'd with majesty and grace,
He comes with blessings from above,
And wins the nations to his love.
At his right hand our eyes behold,
The queen array'd in finest gold,
The world admires her heavenly dress,
Her robe of joy and righteousness.
He forms her beauties like his own,
He calls and seats her near his throne,
Fair stranger, let thine heart forget,
The idols of thy native state."

Perhaps in no one instance, was Solomon a type of Christ more eminently than,

6. In building a temple to the Lord his God.

It was in the heart of David to build a temple to the Lord his God; but God forbade him, assuring him that this work was reserved for Solomon. Solomon thy son shall build an house to my name. To this arduous work he applied himself with pious zeal and assiduity. The edifice was constructed of the most excellent materials—the choicest cedar brought from Lebanon, and costly stones, ornamented with silver and gold, and completed, for magnificence, splendor and beauty, stood forth the glory and wonder of the world. But this temple was a type of the church, and the rich and precious materials of which it was composed, emblems of the precious materials, with which that spiritual and holy building is constructed—and Solomon in erecting the temple, was a type of Christ, constructing the church, the temple of the living God, and if the temple, the type, was so splendid and beautiful, how glorious will the substance, the church, that spiritual edifice appear, when the *head stone* shall be brought forth with shouting, crying *Grace, grace, unto it.*

JONAH a type of CHRIST.

THE singular history of the prophet Jonah must be familiar to those who have read the scriptures with common attention. The command he received to go to Nineveh and proclaim, *Yet forty days and Nineveh shall be overthrown*; his attempt to flee from the presence of the Lord; going on board the ship for Tarshish, the mighty tempest which arose, the distress of the mariners, and his slumbering stupid state, the experiment adopted to decide for whose sake the tempest was brought upon them, the expedient proposed to obtain relief, to cast him into the sea, the experiment made, the relief received, the swallowing of Jonah by a great fish, his continuing in it three days and three nights, his penitent confession and prayer, his being cast upon dry ground, his receiving a command, the second time to go to Nineveh, his compliance and faithful performance of his duty, the repentance of the Ninevites and the suspension of the threatened judgment: we may consider these events as typical of the following subjects.

1. Shall the tempest which lay upon the mariner, represent the manifestations of divine displeasure against sinners, as it is written, *Upon the wicked, God shall rain snares, fire and brimstone, and an horrible tempest*, and their danger and distress, the danger and distress of the wicked?

2. Shall the raging sea represent the sufferings of Christ, as he prayed, *Save me, O God, for the waters are come into my soul?*

3. As the mariners could obtain relief only by casting Jonah into the sea; so sinners can obtain deliverance from eternal death and torment, only by the sufferings and atonement of Christ.

4. Shall casting Jonah into the sea, typify the distress and agony of Christ when he sunk in deep waters, and God's waves and billows, the floods overflowed him?

5. Shall the fish swallowing Jonah, typify death and the grave, devouring and swallowing Christ. And as Jonah was three days and three nights in the belly of the fish, so was the son of man three days and three nights in the heart of the earth, in the valley of the shadow of death.

6. As the fish cast Jonah upon dry ground, so the grave released Christ its prisoner and he rose from the dead. And as Jonah after his restoration went and preached to the Ninevites, so Christ, after his resurrection, commanded his disciples to preach repentance for the remission of sins in his name to all nations. *Verily, without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached to the gentiles, believed on in the world, received up to glory.*

ELIAKIM a Type of CHRIST.

WE have a particular prophecy, Isa. xxii, 15—19, concerning Shebna, treasurer to king Hezekiah, who is represented as having been faithless in his office, and employed it for his own interest and aggrandizement, for which he was devoted to a grievous captivity, and an ignominious death. We then have a prophecy con-

cerning Eliakim, v. 20—24, which imports that he should be invested with the office of Shebna, be entrusted with the key of David, open and none should shut, and shut and none should open, or direct and control all the affairs of the state,—that he should execute his office with wisdom and fidelity, be a father to the inhabitants of Jerusalem and the house of Judah, and that for this they should hang upon him all the glory of his father's house. As we find this declaration concerning Eliakim adopted by Christ and applied to himself, Rev. iii, 7; we are induced to consider Eliakim as a type of Christ, and may not the typical representation consist in the following instances.

1. In the succession of Eliakim who was wise and faithful, to the office of Shebna who had been perfidious, have we not Christ succeeding Adam, who had been faithless to his God, and ruined his race.

2. In Eliakim, opening and shutting, as minister of state, may we not typically see Christ as God's minister, opening or revealing his eternal counsels, especially of wisdom and grace—directing and controlling all the grand concerns of his kingdom,—opening heaven to all the believing and holy, and excluding the unbelieving and impure.

3. In the wisdom and integrity with which Eliakim executed his office, and the happy effects of them to Hezekiah and the kingdom of Judah, we have an instructive type of the consummate wisdom, and unimpeachable fidelity with which Christ executed his office, to the honor of his father, the interest of his kingdom, and the eternal benefit and felicity of his people.

4. In the respect and gratitude expressed to Eliakim, hanging upon him all the honor of his father's house, for his important and faithful service, have we not a glowing type of the honor which shall be conferred upon Christ for his most essential service to God and his people, when the father will glorify him with his own glory, and all the redeemed confer upon him the honor of their salvation, ascribing dominion, blessing and praise to him who has loved them and washed them from their sins in his blood!

ZERUBBABEL a Type of CHRIST.

KING Nebuchadnezzar with his army besieged and reduced Jerusalem, destroyed the temple, captivated the Jews, and carried them to Babylon, in which they continued seventy years. At the expiration of that term, under Zerubbabel their prince, they returned to Judea, rebuilt the temple, and restored the worship of God, embarrassed by obstinate opposition. In Zerubbabel we have an illustrious type of Christ,

1. In his name.

Zerubbabel signifies a stranger in Babylon. In Zerubbabel, originating from Canaan, an exile and a stranger in Babylon, what an impressive type of the Son of man, of Christ from heaven, a stranger and sojourner in the Babel, in all the confusion and wickedness of this evil world! But as the captivity of the Jews in Babylon, was typical of the affliction and persecution of the church by Anti-Christ,

2. In Zerubbabel, conducting the Jews from Babylon to Judea, do we not typically see Christ relieving the church from antichristian oppression and persecution, and restoring it to its pristine order, beauty and prosperity?

3. In Zerubbabel, rearing the temple through perplexing embarrassments, do we not see Christ figuratively, through violent opposition, increasing the church, and conducting it to perfection?

4. In Zerubbabel, bringing forth the headstone of the temple, and the multitude shouting, *Grace, grace*, unto it, have we not a glowing type of Christ consummating the church, and heaven resounding with acclamations of praise to the infinite grace so marvellously exhibited, and wonderfully displayed in the glorious structure.

If the preceeding explanation corresponds with the design of the typical dispensation, and exhibits the substance, the important spiritual subjects represented by it; it is natural to reflect. How eminently is Christ the end of the law, the grand subject of Moses and the prophets, the Alpha and Omega of the holy scriptures? How eminently should he be the subject of ministerial exhibition and address, and how affectionately should he be admired in all them that believe!

EXPLANATION

OF

SCRIPTURAL PROPHECIES.

General Observations upon the last chapters of Ezekiel.

THE last chapters of Ezekiel, beginning with the fortieth, have justly been considered as obscure and difficult of apprehension. Without attempting a particular explanation of them, it is now proposed to exhibit their immediate object and design. As an introduction to the hypothesis now to be submitted to consideration, the observation will be proper, that the prophets generally began their predictions with the events of their own times, and as they progressed, introduced those which were more remote, and concluded with predictions relating to the kingdom of Christ in the last age of the world. This is the plan of the prophecies of Isaiah, Daniel, Hosea, and most of the other prophets. This is supposed to be the plan of Ezekiel. The subjects of these chapters may be considered as the conclusion of a prophetic series which began with the thirty-sixth. Also, thou son of man, prophesy to the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore, prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people. By the prophet, God now addressed the mountains and hills—the desolate wastes, the cities which had been forsaken and become a prey to the residue of the heathen, and protested, v.

5, that in the fire of his jealousy he had spoken against those who had appointed his land to their possession in the joy of their hearts, and v. 6, assured the mountains and hills, the Israelites, that because they had borne the shame of the heathen, so v. 7, the heathen should bear their own shame—and graciously promised, that they should be settled after *their old estates*, that they should multiply and prosper, and that he would do better to them than *at their beginnings*. From v. 16—20, the cause of their dispersion and suffering is suggested. When they dwelt in their own land, they polluted it with idolatry and blood, and God poured out his fury upon them for it. For their dispersion the heathen profaned his name, and he was despised of them, as unable to protect and bless his people. Though, therefore, his judgments had been just, and he might righteously persist in their rejection, yet, v. 21—24, his pity, his respect for his great name, would cause it to be sanctified by the heathen, by restoring them to their own land. When he had brought them back, v. 27, he would sprinkle clean water upon them, and purify them from idolatry and all their abominations, give them a new heart, they should be penitent and humble, and should dwell in the land which he had given to their fathers—he would multiply and exceedingly bless them in it, so that every one who passed by should say, This land which was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are fenced and inhabited. Then the heathen should know that the Lord had spoken it and had done it.

To illustrate and impress these subjects, the prophet, chap. 37, was carried in the spirit and set down in a valley full of dry bones. He was then directed to prophesy and say, O ye dry bones hear the word of the Lord. As he prophesied, there was a noise and a shaking among them, and the bones came together, bone to his bone, and lo, sinews and the flesh came upon them, and the skin covered them; but there was no breath in them. The prophet was then directed to prophesy to the wind, and say, Come from the four winds, O breath, and breathe upon these slain, that

they may live. As he prophesied, the breath came into them, and they lived and stood up an exceeding great army. These dry bones were a glowing type of the dispersed and abject state of the whole house of Israel. They said, Our bones are dried up, and our hope is lost. The type exhibited, the application was made. The prophet was directed to assure the Israelites in the name of the Lord, that he would open their graves, collect them from their dispersions, and return them to their own land; and when this should be effected, they should know that he had spoken it.

The prophet was then commanded, v. 15, to take two sticks, and write upon one stick, for the house of Judah, and the children of Israel his companions; and on the other, for Joseph, the stick of Ephraim, and the whole house of Israel his companions, and join them one to another, that there might be one stick in his hand, and directed him, when the children of his people should inquire the meaning of this, to reply, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with the stick of Judah, and make them one stick, and they shall be one in mine hand. This metaphorically imported, that the two kingdoms of Judah and Israel should be united and constitute one kingdom, and the promises were renewed, that they should be returned to their own land, that they should be an holy people, be greatly multiplied and blessed, have one prince, David, the Messiah, that God's sanctuary should be in the midst of them, that he would make an everlasting covenant with them, and be their God, and they should be his people.

The prophet was then directed, chap. xxxviii, to set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus saith the Lord, I am against thee, O Gog, and will bring thee back, and put hooks in thy jaws, and will bring thee forth and all thine army, horses and horsemen, all of them a great company—Persia, Ethiopia, (perhaps Arabia) and Lybia—Gomer and all his bands, the house of Togarmah of the north quar-

ters and all his bands, and many people with thee.* Gog, with his confederates, being introduced, his design is exhibited. An evil thought should come into his mind, he would say, I will go up to the land that is brought back from the sword—against the mountains of Israel, which dwell safely in unwall'd towns and villages, and take a spoil and a prey. The object of the enterprize is obvious. The Israelites now re-

* Mr. Faber, in his dissertation upon the restoration of the Jews, by an elaborate exertion, would prove, that the Gog and Magog of Ezekiel, are the same with the Gog and Magog of the apostle John, Rev. xx, 8. Without attempting a confutation of his argument, some reasons shall be proposed to prove, that they are not the same powers, and do not exist at the same period. Very briefly,

1. The Gog and Magog of the apostle are introduced after the millennial prosperity of the Church, and immediately antecedent to the end of the world and the general judgment. But the Gog and Magog of the prophet, are introduced in a series of events, many of which would be effected after their destruction, and required a term of time incompatible with the sudden appearance of Christ to judgment.

2. The Gog and Magog of the prophet came upon the mountains of Israel, the Jews, in an unconverted state, chap. xxxix, v, 7, 21, consequently before the millennium—but those of the apostle, against the camp of the saints after it.

3. The Jews in Ezekiel are represented as brought back from the sword, as having recently returned to their ancient cities—but this, properly, was not predicable of them at the end of the millennium, when they would have peaceably inhabited them a thousand years.

4. The Gog and Magog of Ezekiel came upon the mountains of Israel, the unwall'd towns and villages, which had been always waste, or desolate for a long time—but this would not have been affirmed of them after the millennium.

5. Gog and Magog came upon unwall'd towns and villages—but God promised the Jews, chap. xxxvi, 35, that their cities should be fenced. This promise, consequently, will be fulfilled after the invasion of Gog, in their millennial prosperity.

6. Their objects are different. The Gog and Magog of the prophet go to take a spoil and enrich themselves with silver and gold, and goods and catle—but those of the apostle, in compassing the beloved city, are actuated by the spirit of hostility against Christ and his people.

7. The destruction of Gog and Magog is represented as the great visible mean of converting the Jews and Heathen, and consequently will be effected before the Millennium.

turned, and dwelling securely in their own land, and rich in silver, and gold, and cattle, and goods, would become an easy prey, and supply abundance of wealth. To possess this, Gog, with his allies, would collect a vast army, and cover the land like a cloud. This would fill the Israelites with great consternation and terror—and then, saith God, my fury shall come up in my face, and I will call for a sword against him—and will set every man's sword against his brother, and will plead against him with pestilence, and blood, and will rain upon him and his bands—an overflowing rain and great hail-stones, fire and brimstone. The effect of this terrible judgment upon Gog, to the Israelites would be very happy. God would set his glory among them, and they should know that he was the Lord their God from that day and forward. The chapter concludes with a repetition of the assurance, that they should be abundantly blessed, and God would hide his face from them no more.

In this connexion the last chapters are introduced. Without proposing a minute explanation of them, it shall be submitted to consideration, whether it be not the design of them to exhibit,

1. The state of the Jews after their restoration and peaceable settlement in their own land.

God promised most mercifully to respect them in their dispersions, gather them out of the nations, settle them after their old estates, do better by them than at their beginnings; to unite the two kindgoms under one prince, David, the Messiah, establish his covenant with them, and be their God—and having conducted them through wonderful scenes, brought them to their own land, first terrified them with the approach of Gog, and then miraculously delivered them from his depredations, may it not be considered as the immediate design of the succeeding chapters, to describe their civil and religious state after their return to the land of their fathers. This to be intelligible to them must necessarily have been according to their habitual ideas and customs. If he had described their state in evangelical terms, he would have been to them as a barbarian, and his sub-

ject incomprehensible. To accommodate himself to their capacities, therefore, he adopted their usual terms and peculiar dialect. By the similitude of a city, temple, priests, and sacrifices, he described a pure evangelical worship and ecclesiastical state. Under their prince, tribes and the division of their land, their civil regulations; and by both, unitedly, their order, peace, and happy condition, after their conversion to Christ, in the land of their fathers.

2. As the prophets frequently introduce the Christian church under the appellation of Jacob, and describe evangelical privileges by blessings bestowed on the seed of Israel, may we not consider these chapters in connexion with the Jews, as describing the order, prosperity and happiness of the Christian church, in its millennial state. The direction, providing for the stranger, chap. xlvii, 23, may include all Gentile believers, and be of equal import with Ephes. iii, 6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise by the gospel.

3. As describing the state of the church perfected in heaven. That the state described in these chapters will be completed and terminate in heaven, is evident from the similarity of the cities described by the prophet Ezekiel and the apostle John, and their concomitants. The prophet's city, chap. xlviii, 30, as the new Jerusalem, Rev. 21, had twelve gates, three on each side of it. From under the threshold of the house, or temple, in Ezekiel's city, chap. xlvii, issued water which became a river which no man could pass over,—and the apostle's river, Rev. xxii, proceeded from the throne of God and the Lamb. Each had the same salutary effect. Every thing which moved where the prophet's river came, lived—and the apostle's was the river of the water of life. By the side of each river grew a tree of the same quality. The prophet's tree brought forth his fruit according to his months, and the apostle's bare twelve manner of fruits, and yielded his fruit every month. The fruit of each tree was for meat. The leaves of Ezekiel's were for medicine, and of the apostle's were for the healing of the nations. With the

prophet there were miry places and marshes which could not be healed; and with the apostle, the fearful and unbelieving, and he that was unholy should be unholy still. The apostle's was the heavenly Jerusalem, the city of the living God, and the name of the prophet's, **THE LORD IS THERE**. Ultimately then, these chapters describe that blessed state where God will be the God of his people, and wipe away all tears from their eyes.

AN EXPLANATION OF THE PROPHECY OF DANIEL.

INTRODUCTORY to the proposed explanation, permit the following general remark respecting the prophet Daniel—that among those who spoke as they were moved by the Holy Ghost, the prophet Daniel appears to occupy a pre-eminent place.

1. When a youth, for the extraordinary wisdom which appeared in him, he was elevated to very honorable offices in the court of Nebuchadnezzar, (chap. ii, 48) which he continued to exercise through the reigns of his successors, (chap. viii, 27) until the empire of Babylon was subdued by the Medes and Persians, and then, instead of experiencing the terrible fate of his king and the court, by the Persian sword, was preferred to the highest office under the king Darius, (chap. vi, 2, 3,) which he probably continued to exercise till his death. These eminent offices were conferred upon him, not in his native country, but in a strange land; not by his friends and connexions, but by those who carried him away captive, by heathen, the avowed enemies of his religion. Ought we not seriously to regard a providential dispensation so very extraordinary? But for this, was there not a very important reason? Never before had God's people been the captives of those who hated them. Never in so unprotected and defenceless state. Never before had they stood in such need of powerful friends to aid

their cause.* And God, in his tender care and pity, provided Daniel, and endowed him with those rare accomplishments, which procured him favor in the sight of kings and princes, and a seat in councils, to advocate the cause of his people in their defenceless state. How great the benefits they derived from his influence, it is difficult for us to conceive.† What an evidence this of God's pity and tender care of his people? What an occasion of gratitude and joy? And what an argument for cheerful trust and confidence in him, in times of darkness and distress?

* However great the resemblance between the elevation of Joseph from the dungeon to the court of Pharaoh, to that of Daniel in the court of Nebuchadnezzar—and between the oppression of the Israelites in Egypt, and the distress of the Jews in Babylon, a minute examination of the difference in circumstances, it is presumed, will exempt the above expressions from particular censure.

† Daniel it is reasonable to conclude, was not only eminently useful to the Jews in Babylon, but the great instrument of procuring their restoration to their own land. When Cyrus and his generals took the city of Babylon, and slew Belshazzar and his princes, they found Daniel, probably in the palace, a venerable old man (for he must now have been near ninety years of age) wearing the tokens of great respectability and authority, a scarlet robe, and a chain of gold about his neck, they must naturally have inquired, *Who is this?* And on being informed that it was DANIEL, the fame of his wisdom and the gravity of his appearance, must have inspired them with a high veneration for his person, with confidence in his ability and fidelity, and introduced him to their councils. In his interviews with the king Cyrus, Daniel, from his affection for the house of God, and prosperity of his people, would shew him the prophecy of Isaiah, chapters 44, 5, in which he is expressly named as the Lord's anointed, to set his people at liberty, execute his purpose and fulfil his pleasure in rebuilding his city, and restoring his worship. Cyrus made acquainted with this, would feel under a divine obligation, to say to Jerusalem, *Thou shalt be built, and to the temple, Thy foundation shall be laid.* This suggests a direct reason for the peculiar terms of his celebrated proclamation: *Thus saith Cyrus, All the kingdoms of the earth hath the Lord God of heaven given unto me, and commanded me to build him an house in Jerusalem, who is there among you, &c.* Ezra 1.

2. No one of all the other prophets appears to have had such august and awful views of divine objects, as the prophet Daniel. Other prophets realized them; but in them they do not appear to have been so solemn and affecting. In Daniel they were so profound and impressive, that he not only fainted under them, but for a season, was disqualified for the duties of his office, (chapters 8, 9, 10.) Neither was any other prophet so affectionately and repeatedly addressed with, *O man greatly beloved*. Nor did any experience such divine refreshments and consolations. But it is perhaps more directly to the present purpose to observe,

3. That no one of all the other prophets realized such connected and extensive prophetic views and visions. The other prophets indeed, prophesied of the same general subjects, yet they delivered their prophecies as so many distinct and disconnected predictions; but the prophecies of Daniel are predictions of a connected series of events, and constitute an extensive and universal system, comprehending all the great events to be effected in divine providence, from his own time to the end of the world. Add to this, Daniel prescribed particular periods, in some instances, at least, from which correct calculations might be made, and the time when the events should be accomplished previously known. With these introductory observations let us proceed to the great subjects of his prophecy.

I. *Nebuchadnezzar's dream, chapter ii.*

The mind of king Nebuchadnezzar, in his slumbering moments, was divinely impressed with the view of an extraordinary image, which so troubled his spirit, that it awoke him from sleep. Though, in his wakeful hour, he retained the recollection of a wonderful dream, yet *the thing was gone from him*. Anxious to recover the dream, and obtain an explanation of it, he summoned all the wise men of Babylon, communicated to them the subject, and demanded of them the dream and the interpretation, annexing a severe threatening if they did not fulfil his demand. Remonstrating against the unreasonableness and severity of this requisition, the king, in the fire of resentment, com-

manded all the wise men to be slain. This decree involved in it Daniel and his friends. Being made acquainted with it, they requested a suspension of the execution, promising to fulfil the demand of the king. A suspension being granted, they fervently supplicated the God of heaven to reveal the secret, and God granted their request. Consequent upon this, Daniel being introduced to the king, related the dream in the following terms: *Thou, O king, sawest, and behold, a great image. This image's head was of fine gold, his breast and arms were of silver, his belly and thighs of brass, his legs of iron, his feet and toes part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image in his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver and gold, broken to pieces together—and the stone that smote the image became a great mountain, and filled the whole earth.* Upon this permit the following remarks.

1. It is very extraordinary and wonderful that Nebuchadnezzar, a proud and idolatrous heathen, should be a subject of this divine impression. Is it not without a parallel? Pharaoh, indeed, an idolatrous king of Egypt dreamed dreams by a supernatural influence. They were ominous of events to be accomplished in divine providence. These however, related only to the seven years of plenty and of famine, and were fulfilled in the short period of fourteen years; and immediately extended only to the land of Egypt. But the dream of Nebuchadnezzar was of very extensive and universal import. It related not only to the empire of Babylon, but also to all the ruling empires which should succeed it until the end of all things shall come. It related not only to earthly kingdoms, but to Christ's universal and holy kingdom in the world. That the most holy God should make known to a haughty and idolatrous king, what should be in the latter days, is it not very wonderful? But for this, may we not conclude, that there was a very important reason. Had the mind of Daniel, (or any other pious Jew) been divinely impressed with this vision, he might have kept the matter in his heart, as

he did, the vision of the four beasts. chap. vii, 28. He might have related it to his particular friends, to his Jewish brethren, and to his Babylonian connexions. It might have exercised their minds intensely; but can we suppose it would have been related to the king? Or, if it had, would it not have excited the smile of ridicule, or the sneer of contempt, as the peculiar fancy of the worshippers of a strange God, or the wild reverie of an enthusiastic brain? But God had important ends to accomplish, and he adopted an effectual method to attain them. He impressed the mind of the king himself, and so that the dream troubled his spirit: And the distress of the king agitated the palace, the city, and filled the minds of all conditions with great and anxious expectation. Add to this,

2. It is very wonderful that the dream should go from him.

A dream so singular and which so troubled his spirit, it should naturally seem, would have so powerfully impressed his mind, that he would have retained a perfect recollection of it. But he forgot it; and he could not regain it by the most vigorous exertions. And may we not believe, that this was from the same cause which produced it? Had the king retained his dream and related it to the magicians and astrologers, is it not very probable, that they would have invented an interpretation which would have pacified his mind, and the great ends in the divine view would have been prevented? As the king could not retain the dream, so neither were the wise men permitted, when he required them to make it known, to imagine any thing which they might have imposed upon him for it. For the same reason, also, should not the king be satisfied with their very pertinent and reasonable remonstrance against his unjust demand, but be so incensed by it, as to issue the very cruel decree, that all the wise men of Babylon, should be slain—and Daniel and his friends must be sought for execution among the rest: and they must intercede for a suspension of the decree, implore the God of heaven to reveal the king's matter, that he might answer them accord-

ing to the desires of their hearts, and reveal the secret to Daniel, that he might relate it to the king. But for what purposes may we conclude, the Most High proceeded to this very extraordinary dispensation? For what indeed, but to furnish an occasion of revealing himself to Nebuchadnezzar, his princes and subjects, and convince them of his infinite superiority to *Bel*, their god, and extort from Nebuchadnezzar that devout acknowledgment, v. 47; *Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets*—and at the same time, provide a powerful patron for his people, by inducing the king to elevate Daniel to offices of authority and influence, by which he might protect them in their abject state.

3. This dream summarily comprised a representation of the succession of empires from that period to the end of the world. This is fully implied, or clearly expressed, in the interpretation of it by the prophet himself. *Thou, O king, art a king of kings—Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron—and as iron that breaketh all these shall it break in pieces and shall bruise. And whereas thou sawest the feet and toes part of potters clay, and part of iron, the kingdom shall be divided, but there shall be in it the strength of the iron. In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and it shall not be left to another people, and it shall break in pieces and consume all these kingdoms, and it shall stand for ever.* This interpretation sufficiently informs us that the four different materials which composed this image, signified four different successive kingdoms or empires, which should subsist in the world. These by expositors have been generally understood to consist of the Babylonian, the Medo-Persian, the Macedonian, or the kingdom of the Greeks, and the Roman empires, and these were again to be succeeded by the kingdom of Christ, as a fifth universal empire, which for extent and permanency

should far exceed any of the other, filling the whole earth and standing for ever.

To describe these kingdoms, or give a summary view of the events represented by this image, would be, in effect, to explain all the visions of this prophecy, which are only different views of the same general system, or particular representations of detached parts of it. This with divine permission will be attempted in the following work.

II. *Daniel's Vision of the Four Beasts.*

Chap. vii, 1—14.

GOD having effected his immediate purposes by impressing the mind of Nebuchadnezzar with an extraordinary prophetic dream, we do not find that he experienced any other divine impression, except that which premonished him of his own degradation and humiliation; but now proceeded to communicate his wise and holy designs to his servant Daniel. The first of these communications, like the dream of Nebuchadnezzar, prefigured a connected series and universal system of events, to be effected in the kingdoms of the earth, to the end of the world. It consisted of a vision, which is related in the following terms, chap. vii. *Daniel spake and said, I saw in my visions by night, and behold, the four winds of heaven strove upon the great sea, and there came up four beasts, diverse one from another. The first was like a lion, and had eagles' wings, and the wings thereof were plucked, and it was lifted up from the ground and made to stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a bear, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, and it had upon the back of it four wings of a fowl: and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts which were before it; and it had ten horns. I considered the horns, and*

behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit—I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, but their lives were prolonged for a season and a time. I saw in the night visions, and, behold, one like the SON OF MAN came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Thus we have Daniel's famous vision of the four beasts. And as it is the present design to explain the prophetic visions of this book, this merits particular attention. But to suggest minutely, all the subjects comprized in it, if it were practicable, would protract the subject to great extent, and perhaps embarrass, rather than edify the common reader. Let it therefore suffice to give a summary and concise view of the subjects and events prefigured by the emblems of this vision. The identity of the explanation of this vision by the angel, with the interpretation of the dream by the prophet, is a sufficient evidence that they related to the same subjects. They will therefore be united in the explanation. In the interpretation of the dream, and of the vision, we are explicitly informed, that the four different materials of the image, and the four beasts of the vision, typified four different kings or kingdoms, which should successively exist in the world. The prophet saw the four winds of heaven strive upon the *great sea*, the emblem of commotion and trouble, importing that these kingdoms should proceed from the agitations and contests of the nations of the earth. The different qualities

of the materials which composed the image, and the different qualities of the beasts, denoted the different state, genius, tempers and manners, of the kingdoms which they respectively represented. Of these empires the BABYLONIAN was the first, and was represented by the *head of gold* in the image, to denote its magnificence, opulence and splendor, for which reason Babylon is called (Isa. xiv, 4) *the golden city*; as it was represented by the *lion* among the beasts, to denote its majesty, grandeur and power. The *wings* on the back of it denoted the rapidity of its conquests, and the *eagles'* wings, its dignified and elevated state; eagles' wings in scripture being the symbol of elevation, Exod. xix, 4, How I bear you on eagles' wings. They shall *mount up* with wings as eagles, Isa. xl, 31. If the plucking of the wings, in consequence of which, according to the figure, it fell to the earth, from which it was lifted up and made to stand on the feet as a man, and a man's heart was given to it, be applied to the empire, it denoted the humble condition, like that of a man in his present afflicted state, to which it was subjected by the arms of its enemies. If to Nebuchadnezzar himself, it signified his deposition from his kingly throne, made to eat grass like an ox, with the restoration of his reason and royal majesty, after he had been taught by divine chastisements, that the heavens did rule. As this is the last prophecy of the Babylonish empire in this book, or even in the sacred writings, it may be proper in this place, to give a general account of it. BABEL or Babylon is the first name of a city which occurs in the history of mankind after the flood. It originated from that tower which the sons of men built in the land of Shinar, as that derived the name from the confusion which God introduced among the builders, to frustrate their impious design. It was built by Nimrod for the metropolis of his kingdom, Gen. x, 10. From that period it is not named in scripture till the days of Uzziah, or, perhaps, more probably the days of Abaz and Hezekiah, kings of Judah; when it became an important subject of prophecy to

the prophets, relative to its conquests, dominion, and terrible destruction, by the righteous judgments of God. In what political state it existed through that extended period, whether as an independent kingdom, or a province of the Assyrian empire, it is foreign to the present subject to inquire, as that whole term preceded the prophetic series of events which is the grand subject of this vision. Though it be exhibited in the reign of Hezekiah, (Isa. xxxix,) as an independent sovereignty, it is doubtful whether it is to be considered as the *lion*, as it appears after this to have been subject to the kings of Assyria, (see 2 Kings, xvii, 24, and 2 Chron. xxxiii, 11.) from whom it was liberated by the united arms of the Medes and Babylonians. Nabopolassar, a Babylonish officer under the king of Assyria, availing himself of the effeminacy of his sovereign, assumed an independent state; and making affinity with the king of Media, by the marriage of his son Nebuchadnezzar, with the daughter of the Median king, the two kings combined their arms for the conquest of Assyria, subdued that empire, slew its king, and completely destroyed Nineveh, its capital. Nebuchadnezzar, taking the command of the Babylonish army, by his military skill and valor, subdued all the adjacent kingdoms, and making spoil of their treasures, and depositing them in Babylon, he made his empire the most extensive, and his royal city the most opulent of any, perhaps, that the world had ever seen. In Nebuchadnezzar, that famous conqueror, in Babylon that magnificent and impregnable city, and in that empire now elevated to the zenith of earthly glory, we see the head of gold diffusing its splendid beams, and the lion displaying his majesty and power. But the successors of Nebuchadnezzar being weak, or luxurious and effeminate, or both, the empire soon began to decline; and the Medes and Persians, impatient of the Babylonian yoke, combined for its ruin, and sending an army under *Cyaxares*, called Darius, the Median king, and *Cyrus* the Persian prince, took the city and dissolved the empire. After this, the golden head is not seen on the image, nor does the lion display his majesty before

the beasts. *Babylon, the beauty of the Chaldees' excellency*, (Isa. xiii, 19,) was no more called, *The Lady of Kingdoms*, (Isa. xlvii, 5,) the empire was obliterated from the nations of the earth, after it had existed an independent kingdom, computing from Baladan in the reign of Jotham, or Ahaz, king of Judah 209 years; from the revolt of Nabopolassar, when perhaps it was most rightly considered the *Golden head* of the image, or the *lion* among the beasts, 88 years; 52 years after it had destroyed Jerusalem; and 538 years before the birth of our Lord and Savior, Jesus Christ.

After this very brief description of the Lion, or the empire of Babylon, let us proceed to the second beast, which was like to

A BEAR. It is most evident, that this beast represented the empire of the Medes and Persians, as it was next to the lion, and this empire succeeded that of the Babylonians. It was represented by *the breast and arms of silver* in the image, to denote the inferiority of it to the Babylonian, and the union of the two kingdoms of Media and Persia, to form one extensive empire, and by a *bear* in the vision, to denote its *voracity* and *cruelty*. It is said to raise up itself on *one side*, importing that the *Persian* part of this kingdom outgrew and became more powerful and famous than the *Median*. It is said to have *three ribs in the mouth* of it, to typify the slaughter of men and destruction of lives effected by it. It is said that these ribs were in the mouth, between its teeth, signifying the tyranny and cruelty with which it should oppress the conquered nations. If any prefer a more particular interpretation, they may understand the *three ribs* to represent three kingdoms subdued and oppressed by it. Babylon, Lydia or Sardis, and Egypt, or any other they shall select for that purpose. It was said unto this beast, or kingdom, *Arise, devour much flesh*. And the destruction of human kind, effected by the wars and conquests of this empire abroad, and by insurrections and rebellions, murders, massacres and assassinations at home, exceed all description.

The third beast was like a **LEOPARD**. This beast represented the *Macedonian* empire, or as it is frequently termed, *The kingdom of the Greeks*, which succeeded that of the Medes and Persians. It was like a leopard, denoting its courage and fierceness; and the resolution, or rather rashness and impetuosity with which Alexander (by whom this empire was founded) fought his battles and pursued his conquests, were peculiar to himself. It is said to have upon the back of it four wings of a fowl, to denote the celerity of its conquests, as in this image it was represented by the belly and thighs of *brass* in reference to the *brazen* armor of the Greeks. It is said, *And dominion was given to it*. How astonishingly these representations were verified, will be perceived, only by considering, that Alexander conquered the Medes and Persians and reduced to his obedience their whole empire, comprising all Asia Minor, Syria, Palestine, Egypt, Mesopotamia, Chaldea, Media and Persia, and added to these, the conquests of the numerous kingdoms between the Caspian sea on the north, and the Indian ocean on the south, to the river *Indus*, and even the *Ganges*, on the east, and returned to Babylon in the short term of twelve years. These conquests were consequently not so much made by marching, as by flying upon his enemies, and this performed not with two but *four wings*, or the double velocity of a fowl.* These added to the states of *Greece*, conquered by his father *Philip*, and *Macedonia*, his hereditary dominions, constituted the most extensive empire which had ever been witnessed since the world began. This beast had four heads, and the empire was divided into four parts, which were governed by four different monarchs, the heads of their respective kingdoms. As these beasts or kingdoms are exhibited in another vision which demands particular attention, a

* The lion had wings upon his back, to denote the rapidity with which Nebuchadnezzar made his conquests; and these were *eagles'* wings, to signify the dignified and elevated state to which his empire was raised; but because the wings upon the back of the leopard only signified the celerity of Alexander's conquests, they were the wings of a (common) *fowl*.

more minute description of them for the present shall be deferred, and we may proceed to a consideration of the

FOURTH BEAST. This was dreadful and terrible. No name is given to this beast; but if it be the same with that which the apostle saw, Rev. xiii, 1, and the similarity of description is a sufficient evidence of it, it had the *mouth*, the authority and terror, *of a lion*, of the Babylonians; *the feet of a bear*, the rapacity and cruelty of the Medes and Persians; *and the body of a leopard*, the courage and impetuosity of the Macedonians, and represented the *empire of the Romans*, which combined in it the genius and character of the other kingdoms which were before it. In the image it was represented by the *legs of iron*. In the vision it is said to have *great iron teeth, for as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these*, shall it break in pieces and bruise, by its mighty conquests, as by its merciless oppressions and cruel exactions it should grind them as with iron teeth, and by its insolence and contempt of the conquered kingdoms, it would stamp the residue with the feet. This beast was diverse from the beasts which were before it. They were monarchies, but this was a commonwealth. In the image it was represented by the legs of iron, and the feet part of iron and part of miry clay, which ran out into *ten toes*; and this beast is said to have *ten horns*, importing that it should ultimately be divided into ten parts, or kingdoms: and it is well known that after the Romans, from their insatiable appetite for dominion, like a voracious animal, had devoured the whole earth, had extended their conquests to the *Danube* on the north, and from the Atlantic on the west, to the Euphrates on the east, and had subdued the northern parts of Africa on the south, in the later periods of their empire, experiencing the incursions of the barbarous nations, had their empire divided into ten principalities, or kingdoms, which were governed by their respective monarchs. To define these kingdoms is very difficult, as they were subject to revolutions, and appeared differently at different periods. They have consequently

been differently computed by different authors, according to the time they have selected for their computation. It is difficult for the same reason, to describe the regions where they existed. It is sufficient for the present purpose to remark, that after almost endless vicissitudes, they have for their present successors, those which are generally termed The kingdoms of Europe.

While the prophet was intensely considering the horns, behold, there came up among them another little horn, before whom three of the first horns were plucked up by the roots, and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. This little horn we necessarily consider as another kingdom, rising up among the ten. The falling of three before it, its reducing three of the ten to establish and extend its own power and influence; the marks of description given of this horn demonstrate, that it is the power called the papacy, or the papal power and dominion. For,

1. It had eyes like the eyes of a man, signifying its discernment and policy. And until this kingdom was filled with darkness, Rev. xvi, did not the subtilty and address of the papal see in accomplishing its designs, exceed imagination and become proverbial?

2. It had a mouth speaking great things. The angel says, in the explication of the vision, v, 25, He shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws. How almost exclusively applicable to the papacy, blaspheming God and persecuting his people have been, is very generally admitted.

3. The term assigned for the duration of this horrid blasphemy, persecution, and impious usurpation of divine authority and prerogatives. A time, a year; times, two years; and the dividing of time, or half a year, making three years and a half, the term to which the impious power of the papacy is limited in the Revelation of the apostle John. How wonderfully events have illustrated and confirmed the representations of this vision, in all the parts of it, when applied to the Roman

empire, and with respect to the papacy, is so very obvious, that it can receive no improvement by further explanation. The vision is yet in progress. I beheld, says Daniel, "until the thrones were cast down;" in the margin, "set up." If we take the text, are we not to understand it of those thrones or kingdoms of which he had been speaking. Or if we take the marginal reading, is it not a representation similar to that of Isaiah vi, I saw the Lord sitting on a throne high and lifted up. V. 25. But the judgment shall sit. Does not the passage import, that the blasphemy and persecution of the little horn, or papacy, produced a judicial process against him, and the throne of judgment being erected, the ANCIENT OF DAYS, the great Jehovah, sat upon it, attended by thousands and thousands of his ministering servants, an innumerable company of angels. And the books were opened, the process commenced, the accusation and complaints against him for his usurpation, impiety and cruelty were produced; and says Daniel, I beheld till the beast was slain, and his body destroyed and given to the burning flame; intimating that for the impiety of the papacy, God will destroy the Roman empire, and leave it neither root nor branch. As for the rest, the other beasts, or kingdoms, they had their dominion taken away, they were deprived of their sovereign power and authority, but their lives were prolonged for a season and a time, their bodies continued to exist, and other empires were erected out of them; but this shall be completely destroyed, and have neither heir, nor successor; no earthly kingdom shall be formed out of its ruins, but it shall sink as a millstone into the sea, and be found no more at all. I saw in the night visions, and behold, one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Verse 27, And the kingdom, and dominion, and the greatness

of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. In the dream, the stone became a great mountain and filled the whole earth. The four great empires having successively risen, and kept the earth in a state of constant agitation and convulsion, like the troubled sea when it cannot rest, and filled it with blood and carnage, and misery and death—displayed their power and wealth in the most splendid form—and having been exhibited as so many monuments of earthly instability, and the frailty of human greatness—crumbled to ruin—and the papacy having displayed the arrogance, pride and wickedness of the human heart, in blaspheming God, and anathematizing and persecuting his people; are compelled, in succession, to retire from the stage of action, that the PRINCE OF PEACE may be introduced, exert his benign influence, and display, the excellence and felicity of his peaceful and righteous reign, on the grand theatre of the universe, and all the preceding horrid and dreary scenes made to serve as a foil, as a shade, the more impressively to illustrate the purity and blessedness of his holy kingdom on earth, and his glorious and eternal kingdom in heaven. Happy era! How consoling it is, after having been so long tossed on such a tempestuous sea, to arrive at length in such a secure and peaceful haven—after having been conversant through this succession and long duration of empires, with commotions and revolutions, war and blood, rapine and cruelty, oppression and persecution, murders, massacres and assassinations, discord and contention, and human misery in all its various forms, to come at last to the peaceable and blessed kingdom of Christ Jesus, when the wolf shall dwell with the lamb, and the leopard lie down with the kid, the lion eat straw like the ox, and the sucking child play on the hole of the asp, and the weaned child put his hand on the cockatrice den, and there shall be nothing to hurt nor offend in all God's holy mountain? How animating, how refreshing even in prospect! How does it constrain us to pray, Come Lord Jesus, come quickly! Amen.

III. DANIEL'S *vision of the RAM and HE-GOAT.*

Chap. vii, 1—12.

THE great revolutions and events to be effected in divine providence, from the time of the prophet, to the end of the world, having been exhibited in the preceding vision, the spirit of prophecy proceeds in this more minutely to detail events which should exist before that period. As God had numbered, and almost finished, the kingdom of Babylon, no further notice is taken of it in prophetic visions, but that which immediately succeeded it, is the subject of particular attention. This is introduced in the following manner. *I lifted up mine eyes, and saw, says the prophet, and, behold, there stood before the river a ram which had two horns, and the two horns were high, and one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.* The interpretation of this part of the vision, by the angel, enables us to give a decided explanation of it. This ram prefigured the empire of the Medes and Persians, v. 20. The two horns typified the two kingdoms of which this empire consisted; horns in scripture being the emblem of power and conquest, 1 Kings xxii, 11. *And Zedekiah, the son of Chenaaniah, made him horns of iron; and he said, Thus saith the Lord, with these thou shalt push the Syrians till thou hast consumed them. One horn was higher than the other.* One nation, the Persian, became more powerful and famous than the other, the Median; *and the higher, the Persian, came up last.* For Media had been a potent and formidable kingdom, when Persia was only an inferior province, and tributary even to Media itself; but the two kingdoms being united in Cyrus, a Persian, and the kings being in the Persian line, the Persian part of the empire became more powerful and famous than the Median, and hath given denomination to the empire ever since. Daniel had this vision in the palace at Shushan, which was situated by the river *Ulai, in the*

province of *Elam*, or *Persia*; and he saw the ram come up out of the river, and he saw the ram pushing westward, for *Persia* is the most eastern kingdom of which the scriptures take notice. He saw the ram, pushing westward, and northward, and southward. He saw *Cyrus* and the *Persian* kings, conquering *Babylon*, *Syria*, and the lesser *Asia* on the west; *Armenia* and the adjacent kingdoms on the north; and *Egypt* on the south. And none of these beasts or kingdoms, could stand before him, nor could any save them from his victorious arm. But he did according to his will, conquering and governing with an uncontrollable power; and became great, establishing an extensive and powerful empire. The prophet proceeds, *And as I was considering*, meditating and inquiring with myself what might be the import of the vision, behold, to my surprise, an he-goat came from the west. This he-goat typified the *Macedonian* empire, or the kingdom of the *Greeks*, founded by *Alexander the great*; the notable horn between his eyes, v. 21, represented the first royal family; this he-goat came from the west, for *Macedonia* and *Greece*, were situated on the eastern part of *Europe*, opposite to the western coast of *Asia*. From this region came the he-goat, on the face of the whole earth, like a mighty torrent, prostrating all before him, and he touched not the ground, by the rapidity of his conquests, being more like a bird which flew, than a beast which walked or ran. And he came close to the ram—and he ran unto him in the fury of his power. And I saw him come close to the ram, and he was moved with choler against him and smote the ram, and brake his two horns; neither was there power in the ram to stand before him, but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand. The kings of *Persia*, *Darius* and *Xerxes*, made mighty efforts to subdue the states of *Greece*. They overran *Macedonia* and part of *Greece*, practising great cruelty upon the inhabitants wherever they came; but were finally repelled by the valor of the *Greeks*. The insults and injuries which they had realized, exceedingly exasperated the *Grecians* against

the Persians, and they resolved on a Persian war by way of retaliation and revenge. Such was the occasion of that choler and fury against the ram, which characterizes the he-goat. The Greeks having raised their forces, chose Alexander generalissimo of their army. This part of the vision relates immediately to the contests between Alexander, the first Macedonian king, and Darius Codomanus, the last Persian emperor; by which the empire of the Macedonians was founded, and that of the Persians destroyed. Permit a paraphrase including the capital events contained in this vision by way of explanation.

And as I was considering the prowess and conquests of the ram, the Persians, to my surprise I saw an he-goat, the Macedonians, in deep resentment coming forth to wage war upon the Persians, and Darius preparing to repel them. And I saw the he-goat, Alexander, with 35,000 Macedonians, come close to Darius, the ram, and his 180,000 Persians, and he smote Darius at the river Graincus. And while Darius raised another army, he divested him of all his provinces in the lesser Asia. And when Darius returned with his 600,000 Persians, Alexander come close to him at the straits of Issus in Cilicia, and put his vast army to flight. And while Darius, having in vain solicited for peace, exerted himself to repair his broken fortune, by raising another army, Alexander curtailed his empire, and extended his conquests, by taking from him Syria, Phœnecia, Palestine, and Egypt; and then sought for Darius, and with his 50,000 men, came close to him and smote his 1100,000 Persians at Arbella in the plains of Assyria, and then took from him Babylon with his royal city Persepolis, his palace and his treasures! So the ram, Darius could not stand before the he-goat, Alexander, but he smote Darius, and broke his two horns and cast him down to the ground and stamped upon him, by conquering and reducing the empire to the most abject state of submission. Having thus seen the ram vanquished and smitten, perhaps a very concise account of him will not be disagreeable.

The *Medes*, one of the horns of the ram, were the descendants of *Maddai* the son of *Japheth*, who planted himself on the east of the *Tigris*, over against Assyria, from whom the country was called *Media*, and in process of time became a powerful and formidable nation, experiencing the fortune of other nations, sometimes conquering, and at others being overcome, till they became a horn of the ram. The *Persians*, the other horn, originally were called *Elamites*, and were the posterity of *Elam* the son of *Shem*, who settled himself on the east of the river *Tigris*, called in scripture, *Hiddekel*, opposite to Chaldea or Babylon. From him the country was called *Elam*. In the union of the two kingdoms, the prophet saw the two arms of the image united in the breast. Particularly in Cyrus and the Persian kings, and in their conquests, he saw the ram with two horns, pushing westward, and northward, and southward, doing his will and becoming great, till he saw the he-goat, Alexander, come close to him and smite him, and brake his two horns and stamp upon him, Darius Codomanus, 208 years after the empire was founded in Cyrus, and 330 years before the glorious appearance of the Son of God, as the Savior of the world. Permit the paraphrase to proceed. -

The ram, Darius, being thus smitten, and his two horns broken, the Persian empire being thus dissolved, the he-goat, Alexander, having conquered the nations of *India*, became very great, having extended and established the Macedonian empire from the *Adriatic* in Europe to the *Ganges* in Asia: And when he was strong, the great horn between his eyes was broken. First Alexander died of a fever in Babylon, and then his brother *Ardeus* called *Philip*, being placed on the throne in the minority of his sons, was put to death; then his son *Ægus*, and after him his son *Hercules*; and so the royal family being extinguished, the great horn between his eyes was broken: And the governors of the provinces, aspiring after independence and dominion, by their emulations, enmities and contests being destroyed, until they were reduced to four, they divided the empire between them. Cassander had Macedon and Greece,

in the west; Lysimachus had Thrace, Bythynia, &c. on the north; Ptolemy had Palestine, Egypt, &c. on the south; and Seleucus, Syria, Babylon, &c. on the east; so, for the great horn, there *stooa up four notable ones towards the four winds of heaven*, who governed their respective dominions with regal authority or power.

Thus far the scriptures themselves, illustrated by historical facts, furnish those aids which enable us to give a correct explanation of the preceding vision. But the subsequent parts, being involved in greater obscurity, has produced a diversity of expositions, and each being exhibited with a plausibility which invites assent, renders it difficult to give one a preference to the other, and constrains to moderation and diffidence in submitting opinions, or suggesting what is supposed to be the import of the vision. After exhibiting the expositions most generally adopted, each will choose for himself.

The great horn being broken in the death of Alexander and the extinction of the royal family; and four notable ones having come up for it, in the division of the empire into four kingdoms; the prophet saw, v. 9. *a little horn come forth from one of them, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. He saw it wax great toward the host of heaven, cast down some of the host and the stars to the ground, and stamp upon them. Yea, he saw him magnify himself even to the prince of the host, take away the daily sacrifice and cast down the place of the sanctuary. He saw an host given him against the daily sacrifice by reason of transgression. He saw him cast the truth down to the ground, and practice and prosper.* Very briefly. In this little horn, some very clearly see Antiochus, surnamed Epiphanes, who became great with a small people. They see him invading and plundering Egypt in the south—attacking the Jews in the pleasant land—rifling and prophaning the temple, taking away the daily sacrifice, casting down some of the host and of the stars to the ground, displacing the public rulers, civil and religious—casting down the truth to the ground by suppressing the

Jewish religion, destroying the copies of the law, and persecuting those who would not conform to the religion of the Greeks, with merciless severity, and lastly destroyed without hand, perishing by the righteous judgment of God. Concerning this interpretation, however, would not a person, not very credulous, be disposed to inquire, why the prophet, in such a summary manner, should comprise the great events pertaining to the Persian and Macedonian empires, including the calamities of the Jews, contained in a term of almost 400 years, and yet be so particular in describing the persecution of Antiochus, which continued but three years and a half? And how the answer, v. 14, that the vision should be for 2300 days, taken literally more than six years, can be accommodated to the persecution of Antiochus? And why the calamities brought upon his people by Antiochus, should so exceedingly affect the prophet, as to disqualify him for public service and make him sick certain days, v. 27, when he had witnessed, and they were now realizing, and he sustaining so much greater in the destruction of Jerusalem and the temple, the desolation of the land and the captivity of the nation, by Nebuchadnezzar? And a person disposed to controvert opinions would say, that to the application of this vision to Antiochus there were some obstinate objections, as

1. That it contains a real absurdity. He would say, that the coming forth of a little horn out of one of the four, made them five, as the springing up of a little horn among the ten, made them eleven. But if this be understood of Antiochus it makes no addition to their number—that as Antiochus, or the kingdom of Syria, was one of the four, to apply this to him, would make him come forth from himself. He would say, 2. That this interpretation was not supported by fact. That the vision represents the little horn as waxing exceeding great towards the *south*. That though Antiochus several times invaded and plundered Egypt, yet he did not make an absolute conquest, so as to possess any part of it,—and was finally expelled from it in a manner which very much chag-

rined and disgraced him. *And toward the east*, but that Antiochus, or the kingdom of Syria, included all the eastern provinces in Alexander's empire, and he was so far from waxing exceeding great, or even extending them in that direction, that they were rather curtailed and diminished, and that he was disgracefully repulsed and wounded in his attempt to plunder the temple in *Elmais*, in the east. *And toward the pleasant land*: That though Antiochus harrassed, plundered and persecuted the Jews, yet his armies were finally repulsed by the Jews with great slaughter and disgrace, the temple purified and the worship of God restored, and even his treasures, the spoils of his armies, furnished the materials with which the utensils for the performance of divine service were constructed; information of which being conveyed to him in his eastern expedition, produced that vexation and resentment which accelerated his death, and he left the kingdom in as distracted and impoverished a state as he found it.—That though in some particulars it may agree with Antiochus, yet in general he stands in contrast with it.—Some consider this profanation of the temple and persecution of the Jews by Antiochus, as typical of the antichristian corruption and persecution.—Eminent expositors have applied this symbolical little horn to the Romans, establishing their power in Greece, and extending their conquests into Egypt, Asia and Palestine—standing up against the Prince of princes, Christ, and casting down some of the stars, and taking away the daily sacrifice of religious worship. But modern expositors with as great, if not greater, propriety, apply it to the imposture and power of Mahomet. And with the Mahometan power, with the description of this little horn, harmonizes in all the parts of it, equally as with the Romans. Not more truly did the Romans come forth out of the horn, or kingdom of Cassander in Greece, than the Mahometans came forth out of the horn, or kingdom of Seleucus, in Syria—neither did the Romans wax so exceeding great towards the south, in Egypt, as did the Mahometans in Arabia—nor toward the East, in Asia, as did the Mahometans, in Persia and Indostan—

nor greater toward the pleasant land, in Judea. Neither did the Romans more proudly magnify themselves against the Prince of the host, the Messiah, than have the Mahometans. And the Mahometans have as effectually cast down the truth to the ground, and some of the stars, the ministers of religion, and destroyed the mighty and the holy people, whether Jews or Christians, and taken away the daily sacrifice, or suppressed religious worship, as have the Romans, either pagan or papal.

When we reflect, that the visions of this prophecy embrace the capital events in the potent empires of Babylon, Media and Persia, Greece, and Rome; and impressively display the prominent qualities of the Roman little horn, the papacy, in the west, chap. vii, would it not be surprising, if no intimation should be given of a subject which has so extensively and distressingly affected the church of Christ in the east, as the imposture of Mahomet, but be entirely omitted. But if this little horn of the he-goat prefigured the powerful delusion of Mahomet in the east, as the little horn of the fourth beast symbolized the papacy, with its evils in the west, we shall observe a wonderful uniformity and consent in all the parts of this extraordinary prophecy, which, as an impressive display, summarily presents us with the successive revolutions and events of those mighty empires—and the vicissitudes and sufferings of the church, from the time of the prophet to the second coming of the Son of man. This, at least, furnishes an apology for applying the little horn of the he-goat, to the powerful and pernicious imposture of Mahomet, rather than to the Romans.

The question was proposed, *How long shall be the vision, &c.?* and it was answered, *Unto 2300 days, then shall the sanctuary be cleansed.* So extensive is the term affixed for the continuation of this distressing and affecting scene, 2300 days, which prophetically computed are 2300 years. From what period to compute this term, it is very difficult to ascertain. If it will not correspond with the persecution of the Jews by Antiochus, must it not be referred to some other event? If it relate:

to the depression of the Eastern church by the Mahometan power, which will terminate at the time of the end, when the mystery of God, or his mysterious dispensation toward the church, shall be finished, when the western church shall be delivered from papal tyranny, about which time the Jews will probably begin to be restored to their own land, which events, it is apprehended, will be effected about A. D. 1866, the commencement of the term is to be computed from 434 years before the birth of Christ; and about the time that Nehemiah the governor effected his last reformation of the Jews. As there are no data given, no period fixed, from which we may compute, and as it will be most clearly ascertained from the completion of the vision, is it not our wisdom to submit it to divine providence for a demonstrative and satisfactory explanation?

Expositors have generally interpreted the representation of these kingdoms by savage beasts, to signify their ferocity, and cruelty in persecuting the people of God but may not the propriety of this interpretation be doubted? For, 1. The beasts were *diverse* one from another. But is not the spirit of persecution uniformly and invariably the same spirit, in whatever nation or individual it exists? If it be, what need of a *diversity*, to represent it? But if to represent the various genius and character of these conquering and powerful kingdoms, how apt and striking the types? 2. Does this interpretation agree with the representation of scripture? The *bear*, the Persians with an insatiable voracity attacked and subdued the *lion*, the Babylonians; and the Macedonians with the courage and fierceness of the *leopard*, attacked and conquered the bear; and the Romans combining the various nature of the lion, the bear, and the leopard, broke in pieces and devoured not only the Macedonians, and so virtually the Medes, Persians and Babylonians, *but the whole earth*, as with *great iron teeth*. And is it not assigned as the reason why this kingdom is represented by *iron*, that *as iron breaketh in pieces and subdueth all things, so as iron that subdueth all these shall it break in pieces and shall bruise?*

Is this kingdom represented by iron to denote its strength for persecution, or conquest? If strong to break in pieces the preceding kingdoms, is not the idea of persecution foreign from the view of the scriptures?*

3. Is this interpretation supported from fact? The people of God, the Jews, it is true suffered grievously from Nebuchadnezzar king of Babylon, but did he subdue and distress them as a persecutor, or as a *conqueror*? Did they suffer more from him than other conquered nations? If it be said, They did, had they not given him peculiar and aggravated provocation? He took Jerusalem, made Jehoiakim king, and, exacting tribute of him, left the city in peace. Jehoiakim rebelled against him. He came again, took the city, and made Mattaniah king, requiring him to swear by God that he would be true and faithful. And to remind him of this sacred obligation, changed his name and called him *Zedekiah, The oath of the Lord*. But Zedekiah was treacherous and rebelled against him. He came again, took the city and rased it, as a bad city, which made insurrection against kings. If the Jews, therefore, suffered more from him than other nations, did they not procure this severity of treatment by their perfidy and rebellion? But after this did he distress them? Did they not dwell in peace in the cities of Chaldea? Did not Daniel sit in the gate of the king, as a distinguished favorite? And were not Shadrach, Meshach, and Abed-nego promo-

*In some publication, the writer has seen remarks upon this sentence, in which the author, in substance, elaborately proves, that they who live godly in Christ Jesus shall suffer persecution; and consequently, that the idea of persecution, is not foreign from the scriptures. It is acknowledged, that there is a defect in the composition of the sentence, though from the connexion the sense is obvious, and the observation just. That as the Roman empire would be strong to break in pieces and subdue the other empires, it was foreign from the view or design of scripture, to represent it by a *beast*, to denote that it would be a *persecuting power*. Whether the author made those remarks because he did not comprehend the object of the sentence, or to display his talent at confutation, is very immaterial to the writer and the public.

ted to offices of authority and influence in the province of Babylon? Did not Evelmerodach exalt the throne of Jehoiachin *above* the throne of the kings that were with him? And did not Belshazzar so entirely consign the affairs of the empire to Daniel and his other officers of state, that he did not know him when he came before him? Did he persecute the Jews? Will Shadrach, Meshach and Abed-nego, be produced as martyrs? But did not the edict by which they suffered, equally extend to idolatrous nations with the Jews? This for the *lion*. Cyrus liberated the Jews from captivity, and made a decree for their rebuilding the temple and restoring the worship of God. The work was embarrassed by the envy and artifices of the Samaritans, Ammonites, and Moabites, Ezra iv; but the decree of Darius, Ezra vi, removed the embarrassments and accelerated the work. Under Artaxerxes, called Ahasuerus, who had Esther for his queen, and Mordecai for his prime minister of state, the Jews enjoyed great prosperity and peace. Do we find a single instance of persecution, or even of vexation, which occurred to the Jews through the whole duration of the Persian empire, if we except the decree of Smerdis the usurper, (but he reigned only one year) called Artaxerxes, Ezra iv; and the attempt of Haman which cost him his life? Was this mild and liberal disposition of the Persian kings toward the Jews represented by a *bear*? Alexander granted many favors and privileges to the Jews. Antiochus the great, transported many of the Jews to the Lesser Asia, and, providing liberally for their subsistence, committed his most important castles to their valor and fidelity, for defence. Palestine lying between Syria and Egypt, the Jews suffered great calamities from the contests of their kings, but can more than three or four of all the successors of Alexander be justly denominated persecutors? The Roman empire, ancient and modern, it is acknowledged, hath generally been a persecuting power, but if a persecuting character be not justly applicable to any one, is it not a conclusive exception against applying it to them all without distinction? But whether such an interpretation be formed from the representa-

tion of scripture, or hath proceeded from the common propensity of mankind to understand and judge of all subjects with reference to themselves, it is not the province of the writer to decide.

IV. *The Kings of the NORTH and SOUTH.*

Chap. xi.

THE next important vision in the prophecy of Daniel is that of the *seventy weeks*; but this is not connected with the general series of events which is the grand subject of this prophecy, and may be considered simply by itself. Between the others there is a great resemblance, or rather, they are prophetic representations of the same events by different types, and gradually descend from general subjects to particular parts, and especially, as this eleventh chapter may be viewed as a continuation of the vision of the he-goat, chap. viii, 8, it is proposed to defer an explanation of the vision of the weeks, and continue the prophetic series from the eighth to this eleventh chapter.

As the kings of the *north*, or Syria, and the *south*, or Egypt, are the immediate subjects of this prophecy, the angel only makes those general remarks on the preceding events which were necessary, as a regular introduction. The prophet had this vision in the third year of Cyrus. Now says the angel, *There shall stand up three kings in Persia.* These were *Cambyses* the son of Cyrus, called Ahasuerus Ezra iv, 6. *Smerdis* the magian, the usurper, called Artaxerxes, Ezra iv, 7, and *Darius*, who decreed so favorably for the Jews, Ezra vi, and the fourth, *Xerxes* the son of Darius *shall be far richer than they all; and by his strength, through his riches, he shall stir up all, his subjects and allies, against the realm of Grecia.* Having introduced the war between the Persians and the Greeks, the angel passes from the authors, the Persians, to the consequences of it, by which the empire of the Persians was destroyed, and the kingdom of the Greeks erected. *And a mighty king, Alexander the great, shall stand up, and rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be*

extended and established, it *shall soon be broken, or dissolved by his death, and shall be divided toward the four winds of heaven, or into four kingdoms, and not to his posterity but to his generals, nor according to his dominion which he ruled, not so extensive nor so powerful; for his kingdom shall be plucked up even for others besides those, for strangers rather than for his seed.* This preparation for the immediate subject of the prophecy being thus made, the angel proceeds to describe the conflicts which should subsist between the two capital successors of Alexander, called the kings of the *north* and *south*, or Syria and Egypt, as Syria lay north and Egypt south of Palestine or Judea. The other two kingdoms, that of Cassander in Greece, and that of Lysimachus in Thrace, are passed in silence, as they were remote from Judea and disconnected with the Jews for whose sake these prophecies were immediately given. Besides, the kingdom of Cassander was soon conquered by Lysimachus, and annexed to Thrace, and Lysimachus was subdued by Seleucus, and his kingdom annexed to Syria; and so the kingdoms of Syria and Egypt absorbed, and virtually comprised the whole empire of Alexander. Of the prophecy of these kingdoms permit a paraphrase, comprising the principle events contained in it, by way of explanation.

V. 5. *And the king of the south, Ptolemy king of Egypt, one of Alexander's successors, possessing Egypt, Palestine, Cœle Syria, &c. shall be strong, and one other of his, Alexander's, princes or successors, Seleucus, called Nicator, the conqueror, shall be strong above him, Ptolemy; his dominion, comprising Greece, Thrace, the Asian provinces, Syria, Babylon, and the provinces in the east, shall be a great dominion.* To Seleucus succeeding his son Antiochus Soter, and to him Antiochus Theos, as to Ptolemy succeeding his son Ptolemy Philadelphus. Between these kings there were severe contests; but weary of their disputes, they consulted terms of peace and came to an agreement on the condition, that Antiochus Theos should put away his wife, Laodice, and her sons, and marry Berenice,

the daughter of Ptolemy Philadelphus. So v. 6. *In the end of the years they shall join themselves together for Berenice, the king's daughter of the south, of Ptolemy, shall come to the king of the north, to Antiochus Theos, to make an agreement, or fulfil the conditions of peace; but she, Berenice, shall not retain the power of the arm, her interest in the affections of her husband, for Antiochus shall reject her, and receive Laodice his other wife to his bed; but he shall not stand nor his arm, shall lose his authority, for Laodice, fearful that he will reject her and her son, and return again to Berenice, shall cause him to be put to death by poison; but she, Berenice, shall be given up, be murdered, and they that brought her, to Syria, her Egyptian attendants, and he that begat her, or perhaps rather, was begotten of her, her son, shall be murdered in like manner; and he that strengthened her in those times, they who would have secured her from the malice of Laodice, or her father who had so tenderly conveyed the best means for her health and comfort.* V. 7, *But out of a branch of her root shall stand up one in his estate, Ptolemy called Euergetes, proceeding from the same parents, the son of her father, who succeeded him in his kingdom, resenting the injuries offered to his sister, shall come with an army to avenge her insults, and shall enter into the fortress, or fenced cities of the king of the north, governed by Laodice and her son, Seleucus Callinicus, and shall deal against them and shall prevail, reducing them to his obedience.* V. 8, *And shall carry captives into Egypt, their gods or idols and their princes, and among them the idols that Cambyzes had taken and carried away, for which the Egyptians shall call him Euergetes, the benefactor, and their precious vessels of silver and of gold, and he shall continue more years, shall live four or five years longer, than the king of the north.* V. 9, *So the king of the south, having enriched himself with the spoils of Syria, shall return and come into his kingdom and return to his own land.* V. 10, *But his sons, the sons of the king of the north, Seleucus called Ceraunus, and Antiochus called the great, shall be stirred up and shall assemble a multitude of great forces,*

and one, Antiochus, for Seleucus shall be taken off, shall certainly come and overflow and pass through, recovering the cities and provinces which had been wrested from Seleucus king of Syria, and after the truce which shall be made shall expire, then he shall return to prosecute the war, and be stirred up even to the fortress, or city of defence belonging to Ptolemy. V. 11, And the king of the south, Ptolemy Philopater, the son of Euergetes, shall be moved with choler and shall come forth and fight with him even the king of the north, and he, the king of the north, Antiochus, shall set forth a great multitude; but the multitude shall be given into his hand, and Ptolemy shall obtain a complete victory over Antiochus. V. 12, And when he, Ptolemy, hath taken away the multitude, his heart shall be lifted up, in pride and vanity, and visiting the northern provinces, he shall come to Jerusalem, offer sacrifices, and attempt to enter into the holy of holies, from which being restrained by the priests, he shall be bitterly incensed against the Jews, and on his return to Egypt shall commence a cruel persecution against them, and shall cast down many ten thousands, but he shall not be strengthened by the victory, for the loss of so many valuable subjects. V. 13, For the king of the north, Antiochus, shall return again to recover his lost provinces, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches. V. 14, And in those days there shall many stand up against the king of the south, Ptolemy Epiphanes, an infant king, the son of Philopater. His officers of state shall be treacherous and plot his ruin, others shall combine with Antiochus for his destruction, also the robbers, the seditious ones, of thy people shall exalt themselves, and unwittingly contribute to establish the vision. V. 15, So the king of the north, Antiochus, shall come and cast up a mount and take the most fenced cities in Coele-Syria and Palestine, and the arms of the south shall not withstand, or prevent him, nor his chosen people, his ablest generals and bravest troops, neither shall there be any strength to withstand or resist Antiochus. V. 16,

But he that cometh against him, Antiochus, shall do according to his will, reducing the provinces of Ptolemy, and none shall stand before him; and he shall stand in the glorious land, Judea, which by his hand, the foraging of his army shall be consumed; or perhaps rather, shall be perfected, as to ingratiate himself with the Jews and secure their friendship, he shall provide for the repair of Jerusalem, and the temple, and tolerate them in their religious customs. V. 17, He, Antiochus, not content with having wrested Cœle-Syria, or the region of Damascus, and Palestine, or Judea, from Ptolemy, shall set his face to enter Egypt with the strength of his whole kingdom, and upright ones, the Jews, with him; thus shall he do deliberating with himself, as he will meditate a war with the Romans, he will prefer stratagem to force, and propose to set things right, to settle differences and adjust disputes, and to establish friendship and peace, and he shall give him, Ptolemy, the daughter of women, his beautiful daughter Cleopatra, corrupting her, designing to persuade her to betray the interest of her husband; but she shall not stand on his side, neither be for him. shall espouse the interest of her husband, Ptolemy, rather than that of her father, Antiochus. V. 18, After this he Antiochus, shall turn his face to the isles, and shall take many of them, with the maritime cities on the coasts of Asia and Greece, and so insult and provoke the Romans; but a prince, or Roman general, Acilius at Thermopylæ, or rather Scipio at mount Sipylus, for his own behalf shall cause the reproach offered by him, Antiochus, to cease; without his own reproach, not to his disgrace but honor, he shall cause the reproach offered by him Antiochus, to turn upon him. V. 19. Then he shall return to the fort of his own land, to Antioch the metropolis of his kingdom, and be compelled to make peace with the Romans upon the hard conditions of paying 3000 talents when the treaty should be ratified by the senate, and 1000 annually for the next twelve years to come; to provide for the payment he shall go into the east to collect his tribute and rifle the rich temple of the Elymeans, and the inhabitants, provoked by this sacrilegious attempt, shall attack, defeat and slay

him and his army: *so he shall stumble and fall and not be found.* V. 20, *Then shall stand up in his estate, his son Seleucus Philopator a raiser of taxes, the glory, the wealth and strength of the kingdom, who shall send his treasurer Heliodorus to plunder the temple in Jerusalem, to pay the tribute due to the Romans; but within a few days, or years, he shall fall neither in anger nor in battle, neither in sedition at home, nor in war abroad, but by the treachery of his own servants.* V. 21. *And in his estate shall stand up a vile person, his brother Antiochus called Epiphanes, to whom they shall not give the honor of the kingdom, not being the next heir to the crown, and the murderer of his brother, the sacrilegious Heliodorus, designing to possess it himself; but he shall come in peaceably and shall obtain the kingdom by flatteries; flattering the king of Pergamus, that he will be his faithful friend and ally; flattering the Syrians by his liberality and fair promises; and the Romans by paying them the arrears of the tribute, making them presents, and assuring them that he will be a faithful friend and confederate.* V. 22, *And with the arms of a flood shall they, his competitors for the crown, be overflowed before him, and all their designs frustrated, yea, even the prince of the covenant, Onias the high priest who shall be displaced in favor of Jason, who will offer 360 talents for the office.* V. 23. *And after the league made with him, Jason, he shall work deceitfully and give the office of high priest to Menelaus, who will give more money for it, and he shall become strong, be established in the kingdom, with a small people, from small beginnings and feeble prospects.* V. 24, *He shall enter peaceably upon the fattest places of the province, possessing the rich kingdom and provinces of Syria, and he shall do that which his fathers have not done, nor his father's fathers, for he shall scatter among the people in wild profusion, the prey of his enemies, and the spoil of temples, and the riches of his friends; yea and he shall forecast devices, against the strong holds, and make preparation to invade Egypt, even for a time.* V. 25, *And he shall stir up his power and his courage against the king of the south, Ptol-*

emy Philometor, the son and successor of Ptolemy Epiphanes *with a great army, and the king of the south shall be stirred up to battle, with a very great and mighty army, but he shall not stand, for they shall forecast devices against him.* V. 26, *Yea, they that feed of the portion of his meat shall destroy him,* his officers of state shall be treacherous, his governors revolt, and his subjects become seditious and make his brother king. Amidst these scenes Philometor shall come into the power of Antiochus. V. 27. *And both these kings' hearts shall be to do mischief, each plotting the ruin of the other, and they shall speak lies at one table.* Antiochus pretending that he had done all this out of affection to his nephew, and Philometor accusing his ministers, and acknowledging his obligations to his uncle for his goodness in the care which he had taken of him, *but it shall not prosper,* the devices of neither shall succeed, *for yet the end of these struggles shall be at the time appointed.* V. 28. *Then he, Antiochus Epiphanes, shall return into his land with great riches,* having plundered Egypt of its treasures, and a report having been propagated in Judea that he was dead, and the Jews rejoicing for the event, *his heart shall be against the holy covenant,* exceedingly incensed against the Jews, he shall take Jerusalem in his way, subdue the city by force, kill 40,000 Jews, sell as many more for slaves, pollute the altar with swine's flesh, profane the holy of holies, plunder the temple of 1800 talents, restore Menelaus to his office, of which he shall be divested by his brother Jason, appoint a barbarian governor of the city, *and he shall do,* or having done these exploits, he shall return to his own land. V. 29, *At the time appointed,* when these conflicts shall terminate, v. 27, *he, Antiochus shall return and come again toward the south, but it, this expedition, shall not be as the former or as the latter.* V. 30. *For the ships of Chittim* transporting the Roman ambassadors, of whom the king of Egypt had prayed relief, *shall come against him,* and the ambassador, suspending friendly salutations, shall give him the decree of the senate, requiring him

to depart from the friends of the Romans. Terrified at such a peremptory demand, he shall reply, he will obey the Roman senate: *therefore shall he, Antiochus, be grieved and return to Syria; and have indignation against the holy covenant*, venting all the chagrin and grief of his disappointed hopes of conquering and possessing Egypt upon the Jews: *so shall he do*, he shall detach his general Appolonius with an army against Jerusalem, who shall slay many of the Jews, plunder and set fire to the city, build a strong castle which shall interrupt and harass the worshippers in the temple, and shed innocent blood; so God's worship shall be neglected and the temple deserted: he shall moreover publish an edict, requiring his subjects on pain of death to conform to the religion of the heathen; so the worship of God shall be abrogated, heathen rites instituted, and the temple consecrated to Jupiter Olympius the great god of the Greeks: *and he shall return and have intelligence with them that forsake the holy covenant*, proceeding in all this by the advice of the wicked Menelaus, and other apostate Jews, to subvert the worship of the Jews and introduce the worship of the heathen.

As previous to this the Romans had conquered Greece and Macedon, and now began to control the affairs of Asia and Egypt, and all the succeeding operations in them were but the dying pangs of dissolving empire; especially, as the spirit of prophecy concludes its predictions respecting the empire of Alexander with Antiochus Epiphanes, let this explanation be concluded with a very general description of the kingdom of the Greeks. The Macedonians and Grecians were the descendants of Javan, the son of Japheth, by whom the isles of the Gentiles were divided in their lands, Gen. x, 5. From families, probably they grew into tribes, called nations, with a chief, called a king at their head. In their more improved and civilized condition, when the spirit of liberty began to respire, they assumed the title of states, and had their congress of deputies to consult the liberty and general interests of Greece. They planted many colonies in distant parts. At an

early period in the history of nations, they became famous for their improvement in science, for their orators, philosophers, poets and heroes, for their arts and their arms. A knowledge of their war with the Trojans and the destruction of Troy, in the time of the Judges in Israel, perhaps of Jephthah, some say in the days of Hezekiah, king of Judah,—by the poetic powers of Homer will be transmitted to remotest ages. Their victory over the army of Darius, when ten or eleven thousand Greeks, put three hundred thousand Persians to flight; and the expulsion of Xerxes and his vast army from Greece, procured them great renown. But the spirit of emulation obtaining among them, they divided into factions, harassed and weakened one another, and finally fell a prey to the ambition and power of Philip, king of Macedon. By him an expedition was planned against the Persians, and preparations were made for commencing the war. But Philip dying, his son Alexander succeeded him, and carried the war into effect, by subduing the Persian empire. In the Macedonians, we see the *rough he-goat*. In Alexander and his family, *the notable horn between his eyes*. That being broken, in Cassander, Lysimachus, Ptolemy and Seleucus, we see the *four notable ones* which came up for it; and in Antiochus Ephiphanes, we see the he-goat expire, or the empire dissolve, 166 years after it was founded by Alexander, and, 164 years before the birth of our Lord and Savior, Jesus Christ.*

* It may not be improper in this place to observe the aptitude of the types, by which this empire was represented. In the image it was represented by *brass* to denote the brazen armor of the Greeks. By the *belly* to denote the luxury and intemperance of its emperors and kings. Alexander brought himself to an untimely death by the excessive use of wine. The kings, his successors, especially the kings of Egypt, were monsters of intemperance, luxury, debauchery and incest. By the *thighs* to denote the two kingdoms, of Syria and Egypt, into which it finally descended. In the vision it was represented by a *leopard* to denote the resolution and fierceness of it; and courage, or rashness, was the capital feature in Alexander's character, and the valor of the Greeks was not exceeded by that of any nation.

In the progress of the explanation we have now come to an important and yet very obscure part of the prophecy; and expositors have not much more agreed in explaining the preceding, than they have disagreed, in applying the remaining part of this vision. Though the present writer is conscious of an incompetency for deciding upon the different interpretations, yet he begs leave to submit some general observations to candid consideration, as difficulties or objections against applying it to Antiochus. 1. It is said in the introduction of the vision, chap. x, 1, *A thing was revealed to Daniel—but the time appointed was long.* But from the third year of Cyrus, when the prophet had this vision to the death of Antiochus was only 370 years. This comparatively was a long time; but then it is said in the conclusion of the vision, chap. xii, 7, in answer to the question, How long shall it be to the end of these wonders? that it should be for a time, times and a half; which is the time assigned for the persecution of the little horn, chap. vii, and does not this imply that this vision related to cotemporary, or the same events? The angel says to the prophet, chap. x, 14, I am come to make thee understand, what shall befall thy people in the latter days. And do not the *latter, and last days*, in the Old Testament generally, denote the time of the gospel dispensation? 2. The persecution of the Jews by Antiochus is inserted in its proper place, immediately after the expulsion of the Syrians from Egypt by the Roman ambassadors, v. 30; and when we consider the concise manner in which the events of this prophecy are predicted, is it to be supposed that all the remaining part of the chapter is employed in describing it, when it continued but three years and a half? 3. Is not the setting up of the abomination which maketh desolate, v. 31, applied by Christ, Matt. xxiv, 15, to the Romans? 4. It is said, v. 36, And the king shall

It was represented by an *he-goat* to designate the nation or people of which it was composed. The Macedonians were called the goat's people, their metropolis was called the goat's town, and Alexander called his son *Ægus*, the he-goat. How surprisingly apt the types and how accurately did they describe the empire!

exalt himself above every god, &c. but was this true of Antiochus? It is said, v. 37, Neither shall he regard the God of his fathers—nor any God. But did not Antiochus worship the God of his fathers in a pompous manner? and make a decree that all the nations in his dominion should conform to the Grecian religion. But is it not true of the papacy? It is also said, he shall not regard the desire of women: but Antiochus had his wife and concubine, and made himself odious by his debauchery and lewdness; but how applicable is this to the papacy, which has treated the divine institution of marriage with contempt. Was it more true of Judas and his brethren; that the people who knew their God were strong and did exploits, than of Christian ministers and martyrs? Was it more true in the times of the Maccabees, that they that understood among the people instructed many, yet fell by the sword, and by the flame, and by captivity, and by spoil many days, than of Christian professors? Was it more true of the Jews, that when they should fall they should be holpen with a little help, by the Maccabees,—than of the Christians who were relieved from the persecuting sword and flame, by Constantine? Or did more cleave to the Jews by flatteries, than clave to the Christians? Some learned expositors interpret the god of forces, v. 38; (*Mahuzzim*, gods, protectors, or tutelar deities) to denote canonized saints and martyrs, who have been adored as the protectors of cities, temples and persons; so in his estate, his place or office, he shall honor the god of forces, or these protecting divinities, with gold and silver and precious stones and pleasant things. This would indeed be acknowledging a strange god which his fathers knew not. These would be new gods that came newly up. So they render, v. 39, Thus shall he do in the most strong hold with a strange god whom he shall acknowledge. To the defenders of these tutelar deities he shall multiply honor, &c. That is, while he acknowledges these new or strange divinities, he shall honor those who advocate them, the religious orders who have eulogized the beneficent acts, and powerful protection of departed saints, and per-

suaded the multitude to adore and confide in them with such ardent affection and zeal, and he shall divide to them the land for gain, or a reward for his essential service. 5. They who apply this prophecy to Antiochus, understand his planting the tabernacles of his palaces, between the seas in the glorious holy mountain, and coming to his end; of his establishing his regal authority in Judea, and dying in his eastern expedition. But in the partition of Alexander's empire between his generals, was not Judea resigned to Ptolemy? Did not the kings of Egypt exercise a regal authority, over it as truly as Antiochus? and for a much longer time? Did not the Romans establish an absolute regal authority over it? Besides, did not Judas and his brethren wrest Judea from Antiochus, and establish their own authority in it before his death? Now if planting the tabernacles of his palaces in the glorious holy mountain, denotes establishing a regal authority in Judea, why is it not as applicable to the kings of Egypt as to Antiochus? and to the Romans in preference to either? Permit one general observation, as a conclusion of these remarks. Is it not very obvious, that the prophet begins the prophetic series of events with the empire of Babylon, and by the most significant types, with admirable accuracy, describes the Medo-Persian and Macedonian empires, with the conflicts of the kings of the north and south to the expulsion of Antiochus from Egypt by the Roman ambassadors, and ends this series, chap. xii, 3, 4, with the resurrection of the just and the unjust, and the retributions of eternity.

Now if these events are to be understood of Antiochus, in this vision there is a mighty chasm, a vast void, extending from Antiochus to the general resurrection, in which no scene is opened, no event predicted, but that long protracted period is involved in an impenetrable gloom. It is also to be observed, that the dream, and the vision of the four beasts, conduct the series to the final consummation; but if the vision of this eleventh chapter concludes with Antiochus, is there not an obvious want of uniformity in these divine visions? But if we should consider the spirit of prophecy

in this vision, as proceeding in concert with the other, and as when it introduced the Persians, it passed from the Babylonians to them, and when it introduced the Macedonians, it passed to them from the Persians; so when it introduces the Romans, it passes from the Macedonians to them; and having seen them expelling Antiochus from Egypt, if, with some learned critics, we render v. 31, *And arms*, a military power, *shall stand on his part*, and after him arms, or a military power (the Romans) shall stand up, subdue the Jews, and cast down the sanctuary, take away the daily sacrifice, place the abomination which maketh desolate, and persecute the Christians with the sword and the flame, and captivity and spoil, many days; and if we see the Christians holpen with a little help, by Constantine; if we see the king, the papacy, do according to his will, refuse subjection to laws human and divine, exalt himself above every god, and adore a strange god, deify saints and martyrs, and forbid to marry*—if we

*In his dissertation upon the prophecies, Mr. Faber has explained *disregarding the desire of women*, to denote the malicious contempt with which his "wilful king" would treat the Son of God. This explanation he supports by Haggai ii, 7, *The desire of all nations*, Christ, *shall come*, considering the desire of all nations, and the desire of *women*, as synonymous terms. Upon this singular explanation and application, only the subsequent remarks shall be submitted.

1. Mr. Faber justly observes, "The desire of women is what women desire," and insists, that *Jewish* women ardently desired to have children in the hope of bearing Christ, and consequently, that *Christ is the desire of women*. But after the promised seed was confined and secured to the lineage of David, the desire of women to have children in the hope of bearing Christ, or that he would proceed from them, must have been restricted to the women of the house of David, and according to the explanation of Mr. Faber, Christ would not have been the desire even of all Jewish women, much less of women in general, as he was the desire of all nations. And when Christ was born, he must have ceased to be the desire even of Jewish women, according to the reasoning of Mr. Faber. With what propriety then can contempt of Christ be expressed by disregarding the desire of women, long after he must have ceased to be the object of their desire, according to his explanation.

2. The sense of the text is very simple and obvious, according to the doctrine and definition of Scripture.

should see a king from the south, whatever power the term may denote, push at the wilful king, and the king of the north, whatever power the term designates, come against him *like a whirlwind, with chariots and horsemen, and many ships, and enter the countries, overflowing and passing over*--if we should see him, irritated by tidings out of the north and out of the east, go forth in great fury to destroy and utterly to make away many; if we should see him plant the tabernacles of his palaces between the seas in the glorious holy mountain, and there come to an inevitable end; if we should perceive this to be a time of great tribulation to the Jews, if not also to many Christians, and Michael their prince stand up to deliver them; if we should hear the trump of the archangel sound, see the dead arise and come to judgment; if, I say, we should see this to be the series of events contained in this vision, should we not admire the uniformity and harmony of the system? And seeing it illustrated and confirmed in divine Providence, would it not bear the impression of divine authority, and rivet a conviction in our minds, that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

To assist in ascertaining and exhibiting the important subjects of this obscure prophecy more perspicu-

For being first in the transgression, it was pronounced upon the woman as a part of her punishment, that *her desire should be to her husband*, Gen. iii, 16; and from that period to the end of the world, *chaste and honorable matrimony* ever has been, and ever will be, the proper, scriptural, *desire of women*. As patronizing and recommending celibacy to males and females, or the monastic life, and prohibiting marriage to the clergy, which counteracted the natural and strong propensity to matrimony, especially in females, would be an important part of the papal system--the prophet gave it as a characteristic of the king who would do according to his will, that he would *not regard the desire of women*. As this prediction has been minutely verified and illustrated by the popes, in their unnatural restraint of the nuptial propensity, we have no occasion to hesitate about the sense and application of the text. *Disregarding the desire of women designates that celibacy in the church which was recommended and established by the popes.*

ously, it may be useful to propose the subsequent observations,

1. All the visions of this prophecy except that of the *seventy weeks*, chap. ix, (which predicts the advent of the Messiah, and the dispersion of the Jews by the Romans) relate to the same general subjects—to the four great empires which were to exist previous to the universal and glorious reign of Christ upon earth. The dream of Nebuchadnezzar and the first vision of the prophet, chap. vii, are precisely parallel, except the addition of the little horn to the fourth beast. The second vision, of the ram and he-goat, chap. viii, relates to the empires of the Medes and Persians, and the Greeks; and corresponds with the silver and brass in the image, and the bear and the leopard in the vision. The third vision of the kings of the north and south, chap. x, 11, relates to the successors of Alexander in the Grecian empire, and the Romans; and answers to the brass and iron in the image, and the leopard and the beast terrible and dreadful in the vision. Thus all these visions are only diversified views of the same general subjects—the four great empires of Babylon, Media and Persia, Greece and Rome.

2. The subjects and events of this prophecy are introduced in a connected series, and were to be effected in the successive order in which they are inserted in these visions—and when the series has commenced, it never retrocedes, but incessantly progresses, until it has attained its ultimate term.

It is sufficient for the present purpose to remark,

3. All these visions extend their predictions to the time of the end; or the termination of the 1260 years through which the witnesses should prophesy in sack-cloth—consequently, the events predicted in this paragraph were to exist antecedent to that period—and if the preceding remarks are correct, as the Romans are introduced, v. 30, and v. 31, set up the abomination of desolation in the holy place, Matt. xxiv, 15, they must be subsequent to the destruction of Jerusalem—it will succeed as a direct and necessary inference, that v. 32, 33, which suggest, that *some of those who should*

understand among the people should instruct many; yet should fall by the sword; and by flame, and by captivity, and by spoil, many days—predict the promulgation of the gospel by the apostles and evangelists, and the sufferings of primitive Christians, by the Romans; until v. 34, through the conversion of the empire to Christianity, they should be *holpen with a little help*, by Constantine—and v. 35, which intimates, that *some of them of understanding should fall, to try them, and to purge, and to make them white*, describes the sufferings of the witnesses through the 1260 years. The prophecy of the persecution and suffering of the witnesses being completed, the author of them, the apostate man of sin, is produced, v. 36, his arrogance, idolatry, and unnatural impiety are described, v. 37, and he is conducted, v. 38—45, through various scenes and conflicts to his terrible end between the seas, in the glorious holy mountain.

These, it is apprehended, are the important subjects contained in this intricate prediction—and in this manner does the prophet conduct his series of events to the time of the end.

As some of Mr. Faber's objections against Bishop Newton's Exposition, operate equally against this explanation, they demand particular attention. He objects, 'This makes it a mere repetition "of a former prophecy."

It is admitted, this is principally a repetition of the prophecy respecting the little horn, chap. vii, but it is an important and useful repetition, as it furnishes opportunity more amply to display the horrid arrogance and idolatry of the wilful king, or the papacy—as it exhibits his unnatural impiety in *disregarding the desire of women*, his severe conflicts with the kings of the south and north, and describes the manner and place in which he will be brought to his fatal catastrophe, which in the prophecy of the little horn, were omitted. An important supplement.

Mr. Faber and all the expositors of this prophecy represent the vision of the four beasts, chap. viii, as designating the same four empires of Babylon, Media

and Persia, Greece and Rome, which had been symbolized by the gold, silver, brass and iron, in the image, and consequently, a repetition of Nebuchadnezzar's dream. They also inform us, that the ram and he goat of the vision, chap. viii, symbolize the empires of Media and Persia, and Greece, and consequently, are a repetition of the silver and brass in the image, and of the bear and leopard in the vision. In like manner, by the ships of Chittim, chap. xi, 30, they understand the Romans, who had been typified in the vision and image, and consequently are a repetition of the iron in the image, and the terrible beast in the vision. As these successive visions, virtually, are only so many successive repetitions, might not Mr. Faber with equal propriety, have produced the objection of repetition against the inspired prophet, as against Bishop Newton.

It may further subserve the design of obviating this objection, and exhibiting the important subjects of the prophecy to remark, that though these visions, in effect, are but so many successive repetitions, in full or in part, of the subjects prefigured by the image, yet in each vision there is the addition of some important article which had not been exhibited in the preceding symbol, which more amply displays the subject. In the vision of the four beasts, by the *bear with three ribs in the mouth of it*, answering to the silver in the image, is represented the *destructive power of the Medes and Persians*. By the *leopard with four wings on the back of it*, corresponding with the brass, is symbolized the *rapid conquests of the Greeks*. And in the vision of the ram and he-goat, which represents these same empires, by the *choler with which the he-goat was moved against the ram, his smiting him and breaking his two horns*, is typified the *furious spirit with which the Greeks would attack the Medes and Persians and conquer their empire*. As by the *four horns* which came upon the head of the he-goat are typified the *four kingdoms of Greece, Thrace, Syria and Egypt*, into which the empire would be divided—with the *little horn*, probably the Mahometan power, which *should destroy*

wonderfully, and destroy the mighty and the holy people—which had not been exhibited in the preceding representations. And to the fourth beast, identified with the iron, is added the *little horn*, the papacy, which would speak very great things, and wear out the saints of the Most High with persecution, whose arrogance, idolatry and unnatural wickedness are more amply displayed in this paragraph, which also describes his last severe conflicts, and conducts him to the place appointed for his destruction; and therefore these repetitions are not insignificant and useless, but very important and instructive.

2. This objection, with propriety, may be retorted upon Mr. Faber.

The sufferings of the witnesses 1260 years, which he has described v. 35, are as impressively exhibited in the seventh, as they are in this chapter; and this objection will operate as effectually against his explanation as against the exposition of Bishop Newton. The Bishop has publicly produced the author of those sufferings, whom Mr. Faber appears to have secreted as far as was practicable.

It is Mr. Faber's conclusive objection against the explanation of Dr. Newton, 'That it cannot accord with the chronological series of events detailed by the prophet in regular succession.'

1. It is conceded, that this prophecy (more correctly each vision) details events in a regular chronological series when the subjects are simple, but when they are complex, or contemporaneous subjects are represented, as in the present instance, they must necessarily be detailed in succession.

2. This objection is as inconsistent with Mr. Faber's exposition, as he represents the explanation of Dr. Newton to be with the prediction of the prophet.

He has extended the persecution of the men of understanding or the witnesses, v. 35, to the termination of the 1260 years, and consistence required him to introduce his infidel king *after* their consummation; but inconsistently, apparently, has terminated the sufferings of the witnesses with the reformation by Luther, and in-

roduced his atheistic king *before* the 1260 years have expired. He repeatedly represents the prophecies of Daniel and St. John as detailing a series of events in a regular chronological succession; yet inconsistently with this objection, informs us, that the four chapters of the little book, Rev. xi, xii, xiii, xiv, relate to *contemporary* events. This prophet has described the blasphemy and persecution of the little horn, chap. vii, 25, *after* the ten horns, yet saw it come up *among them*, v. 8, and it co-existed *with them*—and Dr. Newton in inserting the wilful king, who persecuted the men of understanding, *after* them, has but imitated the prophet. The apocalypse of St. John, which is as strictly chronological as the prophecy of Daniel, exhibits contemporary subjects in succession—first the witnesses, then the beast; now the woman clothed with the sun, then the dragon standing before the woman. The propriety of explaining contemporary subjects in succession, in a chronological prophecy, is consequently supported by prophetic and apostolical precedent, and this objection will operate as conclusively against the inspired prophet and apostle, as against the present writer.

As Mr. Faber has evidently made these objections to provide for the introduction of his atheistic king, he is entitled to proper attention, which shall now be paid him—Happily, through aid which he has supplied, only some concise, general remarks are necessary for this subject. Who originated this singular, novel character, it is immaterial to inquire—He observes, ‘He is a motley monster, inwardly an atheist, outwardly a papist—As persons, or characters, are, to us, only what they are outwardly by their visible profession and practice, if he is outwardly a papist, to us he is *only a papist*. Mr. Faber informs us, Vol. II. p. 67, that the popes, ‘disgusted with the absurdities of their superstition, sought refuge in atheism.’ Atheism consequently existed in the popes antecedent to the French revolution, and atheistic papists are not modern characters. He also informs us, p. 228 note, that the infidel king is now *identified* with the last head of the beast, or civil empire of Rome. That we must conclude, the expe-

dition of the *infidel king* to be the *same* as the expedition of the *beast* under his last head, the *false prophet*, and the *kings of the Latin earth*; consequently, according to Mr. Faber, the *infidel king* and the *beast* and *false prophet*, are the same character or power. Vol. I. p. 212, 270, and Vol. II. p. 223, 261.

From these selected passages, it is manifest, that Mr. Faber, in *identifying the infidel king with the beast and false prophet*, has really absorbed and obliterated him in the *civil and ecclesiastical powers of Rome*—and no other *infidel king*, it is confidently apprehended, will he ever find in the holy scriptures.

It is observable that the apostle John, who had his visions more than 600 years after the prophet Daniel, and for his time, symbolically predicted the same scenes and events more minutely, has not introduced the atheistic king of Mr. Faber—an evidence that no such character or power would exist.

The predictions of the horrid wickedness and destructive scenes of the last days, which Mr. Faber has ascribed to the *infidel king*, will be accomplished by the *kings of the Roman earth*, actuated by the spirits of devils.

It is a confirmation of the preceding explanation of this intricate prophecy, that it accords with the collateral prophecy of the apostle John with only the variation, that with the prophet the *wilful king*, or the papacy, and with the apostle, the *beast*, or civil power of Rome, is the principal character in the drama. As the prophet produces his *men of understanding, falling; tried, and purified, to the time of the end, and the wilful king* with his blasphemy and horrid impiety; so the apostle produces his *witnesses prophesying in sackcloth, persecuted by the beast 1260 years*. And as the prophet conducted his *wilful king* to destruction, through various conflicts, *between the seas in the glorious holy mountain*; so the apostle conducts his *papal confederacy*, to destruction at *Megiddo*, according to Mr. Faber, *between the same seas in the land of Palestine*.

It is intimated, chap. xii, 1, that the time, or consequent upon it, when the *wilful king* should be destroyed, would be a season of unexampled trouble

to the Jews, and that Michael, Christ, their prince, would interpose for them and effect a wonderful deliverance. From the period, this prediction may be considered as relating to the same events with the prophecy of Ezekiel, chap. xxxviii, xxxix; which describes the invasion of Judea by Gog and Magog, and the terrible destruction of their army upon the mountains of Israel. From the subjects, we may also conclude, that it relates to the same events with the prophecy of Joel, chap. iii, which informs us, that God will gather all nations to the valley of Jehosaphat and will plead with them there for his heritage Israel—alluding to the combination formed against the Jews, and implying, that God will as miraculously destroy those nations, as he destroyed the Edomites, Moabites and Ammonites in the reign of Jehosaphat, 2 Chron. xx, for which reason it is also termed, *The valley of decision*—We may also presume, that it relates to the same events with Zech. xiv, which informs us, that God will gather all nations against Jerusalem, and go forth and fight against them as he fought in the day of battle.

These prophecies, it is apprehended, relate to the same period, and predict the same events, concerning which we may remark.

1. They imply that the Jews will be in their own land; and consequently the events predicted will be effected after they shall begin to be collected, and to return from their dispersions.

2. That there will be a powerful confederacy of nations for the destruction of the Jews in their own land after their return.

3. That the Jews will be greatly distressed by this formidable invasion.

4. That God will very signally and miraculously interpose for the defence of the Jews and the destruction of their enemies.

5. These prophecies represent this miraculous defence of the Jews by the destruction of their enemies, as the great visible mean of converting Jews and Gentiles—introducing the millennial prosperity of the

church, and filling the whole earth with the knowledge and glory of God. From this blessed state the prophecy summarily proceeds to the general resurrection, and concludes with the solemn scenes of eternity.

In this manner, the prophet conducts his series of revolutions and events, through the successive periods of time, and terminates it with the recompenses of the just.

V. *Daniel's Vision of the SEVENTY WEEKS.*

Chap. ix, 24—29.

THE Prophet, informed by the prophecy of Jeremiah, that the captivity of the Jews in Babylon was about to expire, and applying himself to the devout exercises of humiliation, fasting and prayer, was instructed by an holy Angel in the following manner:—*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. This vision or prophecy consists of three general parts. A definite period prefixed—effects to be produced in the conclusion of it and scenes to succeed it,—An illustration of*

these it is hoped, will exhibit the contents of the vision in their true import.

I. The period prefixed, *Seventy weeks*. These weeks according to the mode of computation adopted by this prophet, are prophetic weeks; each week containing seven days, and each day denoting a year; according to which, the seventy weeks are 490 years. For the computation of these weeks a certain period is fixed, or date given; *from the going of the commandment to restore and build Jerusalem*. This could not be the decree of Cyrus for the liberation of the Jews from the Babylonian captivity, as these weeks, computed from that period, would expire about eighty years before the existence of those events, which by all expositors, are acknowledged to be the important subjects of this prophecy. But they are to be computed from the celebrated decree of Artaxerxes Longimanus given to Ezra, to go up to Jerusalem and restore God's worship according to its primitive institution. The occasion appears to have been this. Cyrus proclaimed liberty to the Jews, saying to Jerusalem, *Thou shalt be built*, and to the temple, *Thy foundation shall be laid*. To this work the Jews applied themselves with great ardor on their return to Judea; but it was embarrassed and retarded by the artifices of their inveterate enemies, the Samaritans, Ammonites and Moabites, through the reign of Cyrus and his son Cambyzes, or Ahasuerus; and by the decree of Smerdis, or Artaxerxes, was entirely suspended; Ezra, ch. iv. The work was resumed by the Jews by the address of Haggai and Zechariah; (ch. v.) and through the favorable decree of Darius (chap. vi,) the temple was finished in the sixth year of his reign, about twenty three years after the return from the captivity of Babylon. Though the temple was built and the worship of God attended in it, yet this was but a partial restoration; the decree of Cyrus was but partially executed. Many profanations also had insinuated themselves; *Jerusalem was yet waste and the gates were consumed with fire*, Nch. ii. To correct abuses and effect a complete restoration, Artaxerxes, in the seventh year of his reign, gave that liberal

decree to Ezra, recorded Ezra ch. vii. From the going forth of this commandment are the 70 weeks, or 490 years to be computed. These weeks by the angel are divided into three parts, 7 weeks, 62 weeks, and one week. In the 7 weeks the work of restoration was to be completed, in which *the street and walls should be built in troublous times*. How exactly this part of the prophecy was fulfilled, is very obvious from the history of Nehemiah. From these 7 weeks or 49 years are the 62 weeks, or 434 years to be computed. These introduce the third part, the one week, when the Messiah should appear, first by his messenger, who should prepare his way, and then in his own glorious person, to finish transgression, make an end of sin, and bring in everlasting righteousness for the salvation of his people.

Was it not from the definite terms of this prophecy, that such a general and anxious expectation of the Messiah obtained among the Jews, about the time of his advent? *Art thou he that should come, or look we for another?* The divine declaration, that the seed of the woman should bruise the serpent's head, certified the event, the incarnation of the Redeemer. The promise to Abraham defined the nation of which he should be, of his posterity, or *the Jews*. The prophecy of Jacob, *The sceptre shall not depart from Judah, prescribed the tribe*. The promise to David, *the family*; and the prophecy of Micah, *Thou Bethlehem Ephratah, the town or city*. But however accurately these prophecies might define those particular subjects, yet the Jews could never determine from them the time *when* the Messiah should appear. But this prophecy of Daniel, making the time a principal subject, defined it in the most explicit terms. It should be *seventy weeks*, or 490 years from the going forth of the commandment. As this prefixed a period from which the Jews could calculate, it premonished them precisely of the time when the WORD should be made flesh and dwell among them. Computing from this period, and perceiving that the time was about to expire, their minds were filled with ardent expectation, that the Lord would sud-

denly come into his temple; and at the time prefixed he appeared to the inexpressible joy of those who were waiting for the consolation of Israel. Let us now consider,

II. The works to be effected in the conclusion, or last part of this period. These are expressed in the following terms. *And he shall confirm the covenant with many for one week*, which was effected by the preaching of John the Baptist, of his disciples, and his own public ministry. *He shall finish transgression and make reconciliation for iniquity, seal up the vision and prophecy*, or fulfil all the prophecies concerning himself, and anoint the most holy. *And after sixty and two weeks from the seven, or in the seventieth week, shall Messiah be cut off, and he shall make the offering and oblation to cease.* As these are particular parts of one general and very obvious subject, they may be expressed in one general observation, that they relate to the accomplishment of the wonderful and glorious work of redemption by Jesus Christ; importing, that by his obedience he would bring in everlasting righteousness, and in the midst (*last half*, say critics) of the week be cut off, making reconciliation for iniquity by his own most precious blood, and cause the sacrifice and oblation to cease, by perfecting for ever them that are sanctified, by the one offering of himself. This completed the seventy weeks and determined or concluded, the Jewish church state, abrogated their peculiar economy, and dissolved all distinctions of nations, times and places. The seed of Abraham then ceased to be God's peculiar people, Jerusalem was no more his holy city, nor the temple his holy habitation. Let us next consider

III. The scene which should succeed this period. *And the end of the Jewish state, shall be with a flood of calamities coming on the nation like a mighty torrent, and the people of the prince, that shall come, the Romans, shall destroy the city and the sanctuary, and to the end of the war desolations are determined, and for the overspreading of abominations he (God by his instruments, the Roman princes) shall make it, the city*

of Jerusalem, and the region of Judea *desolate even to the consummation, and that which is determined shall be poured on the desolate:* or, until God hath completed that series of terrible judgments with which he is determined to punish the aggravated wickedness of that guilty nation. See Matt. xxiv, chap.—As the conquest of the Jews and the desolation of Jerusalem by the Romans, are generally known from the most authentic histories, and the present state of that miserable people, let it suffice to remark upon this part of the prophecy, that God hath illustrated, by events, every part of it most minutely. The calamities of the Jews in the war made upon them by the Romans, are without a parallel. War and the sword without, and famine, pestilence, factions, massacres and assassinations within the city, destroyed 1100,000 during the siege. They were finally overcome, their city destroyed and their temple burnt; they were captivated and dispersed, and continue a reproach, an hissing, an astonishment and a terror, throughout all nations to this day;—a continued miracle in support of the truth of divine declarations, a visible illustration of the fulfilment of the several parts of this prophecy, and will so continue *until the whole of that which is determined shall be poured on the desolate.*

The work proposed has now been attempted, the typical representations been considered, the events signified by them produced, and a review of them suggests the following reflections,

1. The book of Daniel contains a variety of wonderful visions, or typical representations. When the inquisitive mind of king Nebuchadnezzar, in his slumbering moments, would penetrate into the destinies of futurity, instantly a splendid and terrific image rears up itself before him, which was of a very singular composition. The head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet and toes part of iron and part of potter's clay. What a wonderful spectacle was this, and how must the mind of king Nebuchadnezzar have been affected by it? Had such an object ever addressed itself to the

astonished eyes of mortal men. Similar to this was the vision of the prophet Daniel when deep sleep falleth upon men. Behold a majestic lion, having the wings of an eagle on his back, comes in his view; then a bear having three ribs in his mouth; then a leopard having four heads and upon his back four wings of a fowl; and last of all, a beast dreadful and terrible, having great iron teeth and ten horns on his head. Then the vision of the ram with two horns coming up out of the river, and of an he-goat with a notable horn between his eyes, coming from the west, skimming through the air, and not touching the ground. What strange sights were these, such as the world had never seen, nor had imagination ever painted the like on the mind of man.

II. These visions typified a series of important subjects and interesting events. This may be illustrated by observing,

1. This series of events was in connexion and succession. The several metals which composed the image were connected with each other and constituted one entire object. The beasts appeared before the prophet in succession, first the lion, then the bear, and then the leopard, denoting a succession of kingdoms and events.

2. These visions, or types, had their peculiar and appropriate signification. Hieroglyphics, and describing subjects by figurative representations, were in great and general use among the ancients, both in writing and conversation. Of this nature were even all the religious rites and sacrifices among the Jews, and all the allegories and parables in the sacred writings. Such in their kind were all the visions of the prophets. Such was the image, and such were the four beasts. These represented particular subjects and events. Thus were they designed by the authors, and so were they understood by the subjects of them. This is the dream and we will shew the king the interpretation. *Thou, O king, art a king of kings. Thou art this head of gold. And after thee shall arise another kingdom, &c. Then I went near to one that stood by and*

asked him the truth, the signification, of all this. So he told me, and made me understand the interpretation of the things; vii, 16. When I, even I Daniel, had seen the vision and *sought for the meaning*, then I heard a man's voice which said, *Gabriel make this man to understand the vision.* So he came near and said, *Understand, O Son of man.* The four different metals which composed the image, and the four beasts of the vision are definitely interpreted to signify four kings or kingdoms which should arise out of the earth. *Then I would know the truth of the fourth beast and of the ten horns which came up.* Thus he said, *The fourth beast is the fourth kingdom which shall arise. The ram with two horns are the kings of Media and Persia, and the rough he-goat is the king of Greece.* How explicit is this interpretation of these visions? A certain writer has observed, "If there were men (prophets) to whom the Almighty communicated some event that would take place in future, it is consistent to suppose that the event would be told in terms that would be understood, and not related in such a loose and obscure manner as to fit almost any circumstance that might happen afterward." And is not the interpretation of these visions in terms very perspicuous? Can he invent terms more explicit and intelligible? Is not this reflection upon prophecy very unreasonable?

3. There is a wonderful and pleasing aptitude in these types to represent the various subjects and events signified by them. How aptly did the head of Gold in the image, and the lion among the beasts represent the opulence and splendor, the strength and majesty of the empire of Babylon? How aptly did the breast and arms typify the empire of Media and Persia, united in Cyrus, by the marriage of the Persian king with the Median princess, from a union of hearts in the most tender and endearing affections? How fitly did the bear with three ribs in his mouth represent the voracity and cruelty of that conquering empire? As for crowns, the kings of Persia wore the heads of rams adorned with precious stones, when Daniel saw the ram with two horns come up out of the river, and

push westward and northward and southward, how expressively did this represent the conquests of the united kingdoms of Media and Persia. Do not the belly and thighs of the image, the leopard with four wings upon his back, among the beasts, and the rough he-goat, as admirably represent the courage of the Macedonians, the rapidity of their conquests, the luxury of their kings, the division of their empire into four kingdoms, and the final descent of it into the kingdoms of Syria and Egypt? Did, in water, face ever answer to face with greater exactness, than these visions describe the genius, character, conquests and final issue of the extraordinary empire of the Greeks? What think we of the iron legs of the image, and the feet and toes part of iron and part miry clay, to denote first the strength, and then the weakness of the mighty empire of Rome, the unnatural commixture of the native citizens with the ignoble barbarians, and the division of it into ten kingdoms? What shall we think of the monstrous, nameless beast having great iron teeth and ten horns on his head, to denote the destructive cruelty of that empire, and the kingdoms into which it was divided? Could any type represent them with greater aptness? What do we think of the little horn springing up among the ten, and prostrating three before it, having the eyes of a man, and a mouth speaking great words against the Most High, with a look more stout than his fellows? Does it not with admirable accuracy describe the rise, establishment, subtilty, arrogance, blasphemy and persecution of the papacy? And yet it hath been said with an effrontery almost provoking, "that a *blunder* will serve for a type." If we pass from types to prophecy, how correct, how precise the predictions concerning the emulations, stratagems and conflicts of the kings of Syria and Egypt, particularizing even the dissimulation and hypocrisy they practised at the table? Can it justly be said, that these are so equivocal as to fit almost any circumstance which might happen afterward? Do not the seventy weeks with great perspicuity and exactness define the continuation and conclusion of the

Jewish economy, and the advent of the Messiah, with the destruction of Jerusalem, the calamities, captivity and dispersion of the Jews? Must it not then be very falsely asserted, that the prophecies "are a bow of a thousand years, which comes only within a thousand miles of a mark?"

4. These visions or types are applicable to no other subjects than those ascribed to them in this prophecy. However, with a kind of pleasurable ease, the aptitude of these types to signify their peculiar subjects may be displayed, yet it exceeds the efforts of the most consummate genius to make them represent any other subjects or kingdoms with aptness and propriety. Although it is beneath the dignity of this publication to recite the vulgar language of the author who has asserted, "that a blunder will serve for a prophecy," yet the learned world will be infinitely obliged to him if he will produce other kingdoms and events which have existed in the world, to which these visions will apply with as great aptness and beauty, as to the empires of Babylon and Persia, Greece and Rome. Or if he will invert the order of the subjects or events, and make it manifest, that the types as fitly represent them, as they do in the order in which they are placed. If, for instance, he will take the golden head of the image and apply it to the Romans, and shew that it represents their empire, from its rise to its final dissolution, its primary strength, its division into ten kingdoms and the coalition of the native Romans with the northern nations, with as great aptness, as it is represented by the legs of iron, and the feet and toes, part of iron and part of miry clay; or if he will make the legs, feet and toes represent the unity, opulence and splendor of the Babylonian empire, as fitly as they are represented by the head of gold; or if he will make the breast and arms of silver, represent the kingdom of the Greeks, as aptly as it is represented by the belly and thighs of brass; or if he will make the brazen belly and thighs represent the kingdom of Media and Persia, as fitly as it is represented by the breast and arms of silver; or if he will make the nameless, monstrous beast with great

iron teeth in his mouth and ten horns on his head, describe the strength and grandeur of the Babylonian empire as aptly as it is represented by the lion; or if he will make the ram with two horns represent the Macedonian empire, first with Alexander at its head, and then divided between his four captains, as fitly as it is represented by the he-goat with a notable horn between his eyes and four horns on his head; or if he will make the he-goat represent the empire of Media and Persia as fitly as it is represented by the ram with two horns; or even if he will make the coming of the he-goat to the ram and smiting him and breaking his two horns, as aptly represent the conquest of Babylon by Cyrus, as it represented the conquest of Darius and the Medo Persian empire by Alexander; or if he will apply the characteristics of the little horn, the eyes of a man, a mouth speaking great words, and a look more stout than his fellows, to any other power or potentate, as aptly as they apply to the hierarchy of Rome; or if, passing types and proceeding to predictions, he will shew that the prophecies concerning the kings of the north and south, may be applied to any two emulating kingdoms with as great justice and propriety, as even he must know that they apply to the Seleucidæ of Syria and the Ptolemies of Egypt; or if passing from kings and courts to times and seasons, he will shew that the vision of the seventy weeks has been accomplished as minutely in other events, as it was fulfilled in the restoration of the Jewish state by Ezra and Nehemiah, in the incarnation of the Messiah, and the accomplishment of the work of redemption, the dissolution of the Jewish economy, the destruction of Jerusalem and the calamities of the Jews by the Romans;—If, I say, that author, or any other person, will demonstrate that these visions will apply to other subjects and have been as precisely fulfilled in other events, as they have in those to which they confine themselves, he will render a most important and essential service to mankind.

It may now be observed,

III. That these visions have received a minute and complete accomplishment in their peculiar events.

This observation, it is hoped, has been so anticipated in the preceding explanation, that it can receive no improvement by further illustration. Have not the four great monarchies long since risen, displayed their power and greatness on the theatre of human action, and retired from the stage? Have not the seventy weeks long since expired, and their peculiar events been accomplished? Has not the papacy, long since, reared up itself, spoken great words against the Most High, thought to change times and laws, and worn out the saints with pains and tortures? And is it not most manifest from the signs of the times, that the judgment is sitting, and they are taking away the kingdom from him to consume and destroy it even to the end? Is it not most evident also, that the stone cut out without hands is smiting the image, and filling the whole earth? That the exalted Messiah is rearing up his glorious kingdom which shall not be given to another people, but shall stand forever? Is it not most evident, that all the visions and prophecies relating to preceding times and events have received a minute and full accomplishment? Yea, is it not as demonstrable from the most authentic histories, that the subjects in their kind, and the events in that order in which this prophetic system has placed them, have been effected and realized, as it is that Julius Cæsar was assassinated by Cassius and Brutus, or that the Roman empire was peaceful and happy in the reign of Augustus?*

* When Jerome, in his controversy with Porphyry, in support of Christianity, produced the argument from prophecy, and especially from the prophecies of Daniel, his learned antagonist found himself reduced to the hard necessity, to evade the argument, of denying that the book of Daniel was a prophecy; and of affirming, that it was an history written by some spurious author after the facts existed; asserting that it was absolutely impossible that such a series of events should be so accurately described in the way of prediction. A late opposer of Christianity has asserted, that the prophecies are a bow of a thousand years, which comes only within a thousand miles of a mark. So we see the great ancient and the modern opposers of Christianity asserting opposite propositions respecting the prophecies. One, that they describe events so exactly that they cannot be

The genuineness of the book of Daniel and the accomplishment of his visions being admitted, we may infallibly infer, the divine inspiration of his prophecy. It being conceded that Daniel wrote these prophecies, he must necessarily have written them either,

1. From the native force and penetration of his own mind; but this could not suggest to him his own personal situation the next day, or the next hour; much less could it suggest to him, with precision, the rise, greatness, fall and succession of empires which depended upon the genius, volitions, connexions, habits, motives, and enterprises of innumerable individuals in distant countries, and different regions, and for a long succession of ages—or he must have written them,

2. From philosophical and political calculation.

If it be said, that Daniel, from his knowledge of the luxury and effeminacy of the Babylonian court, and of the connexions which had been formed between the courts of Media and Persia, might have predicted the conquest of Babylon by their united arms and valor; yet what political data did he possess, from which he could have calculated the war of the Persians with the Greeks, and that the Greeks who then existed in numerous independent states, being united under one common sovereign, should attempt the conquest of Persia, and effect it? That the royal family should be extinguished, and the empire be divided into four kingdoms, and that implacable enmities should subsist between the kings of Syria and Egypt? Or what political principles did he possess, from which he could calculate that Rome, then in a state of infancy and obscurity, and for extent of territory inferior to many of the provinces of Babylon, should subdue, and as with great iron teeth, devour, the whole earth, and then be subdued herself by the barbarous nations of the north? Or by what political skill could he predict the rise, power, ty-

predictions of future events, but must be histories of past transactions. The other, that they are so obscure and equivocal as to fit almost any circumstance that may happen afterward. Will it amuse or edify the believers of divine revelation, to see these virulent opposers of Christianity settle this contradiction between themselves?

ranny and persecutions of Antichrist, who for ages afterwards did not exist even in embryo? To have predicted these events and the order in which they should exist, must it not absolutely have baffled and exceeded the most consummate skill of the ablest politician? But Daniel did predict them, and the order in which they should succeed; and his predictions have been realized in their peculiar events.

3. If Daniel could not have predicted these events by an effort of genius, or by political skill, by no power or principle within himself, he must have predicted them through the influence of some foreign cause, or external agent; but no external agent was adequate to this but He of whom are all things, and by whom are all things, and who hath *determined the times before appointed*, who is God. He only, whose infinitely capacious mind, at one all-comprehensive and intuitive view, apprehends the most distant future events with equal clearness and precision as the present, could communicate this series of revolutions and events to his holy servant, the Prophet. Originating from this supreme and infinitely intelligent cause, *from God*, to whom are known all his works from the beginning of the world, and communicated to his holy Prophet by his immediate influence, they possess an infallible certainty and precision, and their divine authority is demonstrated by their exact fulfilment. This revelation, therefore, bears the strong and lively impression of original divinity. With equal perspicuity it evinces an absolute divine prescience of future events, and the establishment of a universal and immutable system of operation, according to which God invariably proceeds, working all things according to the counsel of his own will. His designs and operations being irreversibly established in his own infinite mind, for his own purpose and grace, for the instruction and support of his people, he revealed them to his holy servants, the Prophets, and they communicated them, not in words which man's wisdom taught, but which were dictated by the Holy Ghost. Originating from such an infallible cause, and realized in their peculiar events, they demonstrate with irresistible energy, that the prophecy came not in old time by the will of

man, but holy men of God, spake as they were moved by the Holy Ghost.

The evidence for the divine authority of the holy scriptures, from prophecy, by the continued fulfilment of it, has been increasing from age to age. It has received additional lustre from those recent events in providence, by which God hath been visibly taking away the dominion of the little horn and giving the kingdom to the people of his saints. Much more hardened and inexcusable must they be who reject this revelation from God, under that blaze of light, with which the divine authority of it now addresses itself to the mind, than they who lived in past, in more obscure and bewildered ages. Let no one be faithless and unbelieving, lest he procure to himself that awful rebuke of heaven, *Behold ye despisers and wonder and perish.* And do not these considerations mightily tend to confirm the faith of believers, and make the children of Zion joyful in their king? What irresistible evidence have they derived from the accomplishment of scriptural prophecies, of their real divinity? And are not the fulfilment of those, which relate to Babylon, Media and Persia, Greece, Rome and the papacy, so many implicit assurances, that he will fulfil those made to the Messiah, respecting his glorious and eternal kingdom? How impressively does the exhortation of the prophet address them? The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry. And is not the Lord, to the astonishment and joy of his friends, and the confusion of his foes, marvellously effecting an accomplishment of these promises in the present day? And should not the manifest operations of the Most High stimulate his servants to fortitude, activity, zeal and perseverance, in those holy exertions which he hath appointed to be the means of promoting his cause in the world? Commending them by faith and prayer to his gracious benediction, we wait, and in a full assurance, that in the set time he will appear in his glory and build up Zion, and make her a joy and praise in the earth?

General Observations upon the Prophecy of Hosea.

THIS prophecy appears to consist of the following general parts or subjects.

I. The first part is contained in chap. i, v. 1—5, and consists of investing the prophet with his office, and directing him to take a wife of whoredoms. This, it is apprehended, was not real, but prophetical, or a figurative representation. This lewd woman forsaking the guide of her youth, and forgetting the covenant of her God, was designed to represent the kingdom of Israel, or the ten tribes, who had apostatised from the true God, abandoned his worship, and worshipped the calves, the idols, which Jeroboam had made. In compliance with the direction, the prophet, in vision, took *Gomer the daughter of Diblaim, who bare him a son, and the Lord said, Call his name Jezreel; assigning as the reason of it, For yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel* v, 4, 5. How far the wickedness of Jehu in cutting off the house of Ahab in Jezreel, 2 Kings ix, 15, was retributed upon his posterity, we cannot determine, as the scriptures only inform us, 2 Kings xv, 10, that Shallum the son of Jabesh conspired against Zachariah, the fourth and last royal heir and successor of Jehu, slew him and reigned in his stead—but we are particularly informed, 2 Kings xvii, 6, that in the ninth year of Hoshea king of Israel, which according to scripture chronology was sixty-four years from the date of this prophecy, the king of Assyria (Salmanezar) took Samaria, captivated the Israelites, and transported them to the cities of the Medes, in which this prophecy received a full accomplishment.

II. The second part begins with chap. i, v. 6, and consists of the history of the prophetess continued. She bare a daughter, and the Lord said, *Call her name Lo-ruhamah, (not having obtained mercy,) adding as the reason, For I will no more have mercy upon the house of Israel*—with this contrasting a gracious de-

claration, *But I will have mercy upon the house of Judah*—importing that he would suspend his merciful dispensations to the kingdom of Israel, but continue his protection and favors to the kingdom of Judah—The prophetess next conceived and bare a son, and the Lord said, *Call his name Lo-ammi*, (not my people) involving a sentence of total rejection—yet connecting with it a promise of a gracious restoration and future prosperity. *Yet the number of the children of Israel shall be as the sand of the sea—and it shall come to pass, that where it was said, Ye are not my people; there it shall be said ye are the sons of the living God*—adding an assurance that the kingdoms of Judah and Israel should be united under one common head, and enjoy great prosperity and peace. *After that shall the children of Judah and the children of Israel be gathered together, and appoint them one head* (Christ the spiritual David, chap. iii, 5,) *and they shall come up out of the land; for great shall be the day of Jezreel.**

This, it is presumed, comprises the whole prophecy in miniature. The next chapter, it will be perceived, is an amplification of these subjects, variously repre-

* The subject requires a sense to be affixed to *Jezreel*, in this place, different from v. 5, where it denoted the city in which Ahab erected his palace. According to that import, the sense of the text will be, Great shall be the day of Ahab's city when the two kingdoms shall be united, which is remote from the subject, and obscures and diminishes the sense of the text—but if we understand *Jezreel* according to its original meaning, which Hebraicians inform us signifies, *The seed of God*—it will harmonize with the theme, and exhibit and impress the subject of the text. When in the place where it was said, *Ye are not my people*, it shall be said, *Ye are the sons of the living God*; then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall come up out of the land: for great and marvellous, shall be the day of Jezreel, God's seed, sons, or people—For behold the days come saith the Lord, that it shall be no more said, *The Lord liveth that brought up the children of Israel out of Egypt*; but the Lord liveth that brought the children of Israel from the north, and from all lands, whither he had driven them; and I will bring them again into their land that I gave to their fathers. Jer. xvi, 14, 15.

sented, and more minutely expressed. Chap. ii, v. 1, *Say ye to your brethren, Ammi; and to your sisters Ruhamah.* (v. 2. *Plead with your mother,* the kingdom of Israel represented by an adulterous woman) *plead, for she is not thy wife, neither am I her husband—Let her put away her whoredoms out of my sight, and her adulteries from between her breasts—let her forsake all her idolatries,—v. 3, Lest I strip her naked as in the day that she was born,* deprive her of all her privileges, and make her a dry land and stay her with thirst, reduce her to a most distressed and afflicted state—v. 4, *And I will not have mercy upon her children, for they are the children of whoredoms,* born of idolatrous parents and educated in idolatrous practice, v. 5, *For their mother hath played the harlot and done shamefully—hath forsaken her covenant God and spiritual husband, and prostituted herself to idolatry—For she said, I will go after my lovers, idols, that gave me my bread and my water; my wool and my flax, my oil and my drink—* Ver. 6. *Therefore, behold, I will hedge up her way with thorns, and make a wall that she cannot find her paths,—effectually obstruct and confound her in all her idolatrous exertions and pursuits.* Ver. 7, *And she shall follow after her lovers, idols, but she shall not overtake them; and she shall seek them, but she shall not find them; then, disappointed in all her expectations from idols, and her idolatrous spirit subdued, she shall say, I will go and return to my first husband, the Lord my God, for then, when I worshipped and served him, was it better with me than it is now—* Ver. 8, *For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal—* ascribed and consecrated to idols. Ver. 9, *Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax, given to cover her nakedness.* V. 10, *And now will I discover her lewdness, idolatry, and expose her to poverty and shame, in the sight of her lovers, and none shall deliver her out of my hand.* V. 11, *And I will cause all her mirth to cease, her*

feast-days, her new moons, and her sabbaths, and all her solemn feasts—put an end to all her religious rites and worship. Ver. 12. And I will destroy her vines, and her fig-trees, whereof she said, These are the rewards that my lovers, idols, have given me, for the worship with which I have served them, and I will make them a forest, and the beasts of the field shall eat them. Ver. 13, And I will visit upon her the days of Baalim, punish her for worshipping idols, wherein she burnt incense to them, and decked herself with her ear-rings and her jewels, and she went after her lovers, idols, and forgot me saith the Lord.

What is all this, divested of metaphors, but an impressive representation of the horrid impiety of the Israelites, or kingdom of Israel, under the similitude of a lewd woman, in revolting from the Lord their God; adopting and persisting in idolatrous worship, with a solemn declaration that he would correct them for it, effectually confute their error in ascribing to their idols the blessings which he had conferred upon them, and convince them that he was their only protector and benefactor—that he would accomplish these effects by inflicting his judgments upon them—and has not this declaration been verified and illustrated in that series of calamities and their consequent effects, which he inflicted upon them by the Assyrian monarch, 2 Kings xvii, who slew their men with the sword, destroyed their cities, captivated their inhabitants, and transported them to the cities of the Medes, making them exiles among the nations, an execration, a hissing and a reproach, and their land a desolation, an astonishment and a curse unto this day.

Having announced God's judicial process against the Israelites for their idolatrous wickedness, the prophet proceeded to predict a happy reversion of their abject condition. V. 14, *Therefore, because of her impious idolatry, behold, I will allure her and bring her into the wilderness, into a destitute and afflicted state, and in that will speak comfortably unto her. Ver. 15, And I will give her vineyards from thence, and the valley of Achor, of trouble, for a door of hope; and she shall sing*

there as in the days of her youth, and as in the day when she came up out of the land of Egypt; will restore her ancient prosperity and replenish her with joy and gladness. Ver. 16, *And it shall come to pass at that day, saith the Lord, that thou shall call me Ishi, My husband, and shall call me no more Baali, My Lord.* Ver. 17, *For I will take away the name of Baalim out of her mouth; and they, idols, shall no more be remembered by their names, for I will totally extirpate all idolatry from the children of Israel.* Ver. 18, *And in that day will I make a covenant for them with the beasts of the field—and break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely.* Ver. 19, *And I will betroth thee unto me forever, and a most endearing relation and kind affection shall subsist between us: yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.* Ver. 20, *I will even betroth thee unto me in faithfulness: and thou shall know that I am the Lord.* V. 21, *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens and they shall hear the earth; ver. 22, And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.** Ver. 23, *And I will sow her unto me in the*

* Ver. 21, 22, are a personification, representing the heavens and earth as possessing reason and speech. The figure supposes a time of drought and distress, and may have been taken from the famine in the days of Ahab, 1 Kings xvii, xviii, chap. when the distressed inhabitants of Jezreel cried to the corn, wine and oil, to relieve and refresh them, and these cried to the earth to nourish them, and the earth cried to the heavens to distil their showers, and the heavens cried to God, the father of the rain. Now saith God, it shall come to pass in that day, I will hear the heavens and they shall gather clouds, and the heavens shall hear the earth, and distil their showers, and the earth shall hear the corn, and wine, and oil, and afford a rich supply, and they shall hear Jezreel, and relieve my distressed and fainting people.

As this whole chapter is metaphorical, we may understand this figuratively, and according to the original signification, Jezreel, to denote God's seed, or people, and this passage will import that the Israelites will be importunate for divine influ-

earth, multiply and bless her exceedingly; and I will mercy have upon her that had not obtained mercy, the Israelites whom I have signally punished; and I will say to them who were not my people, whom I rejected, Thou art my people; and they shall say, Thou art my God. Compare with Chap. i, 10, 11.

As the preceding part of the Chapter described the wickedness of the Israelites, and the judgments God would inflict upon them for it; this exhibits a wonderful display of mercy in turning their captivity, relieving them of their distresses, restoring them to their ancient relation to God, extending to them the expressions of his peculiar favor, and blessing them with great peace and prosperity. Chapter 3d is a repetition of the prophecy by another similitude. *The Lord said unto me, in vision, Go love a woman beloved of her friend, yet an adulteress, according to the love of the Lord towards the children of Israel, who look to other Gods, and love flagons of wine. So I bought her to me, for fifteen pieces of silver. And I said unto her, Thou shalt abide for me many days, and thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim (compare with chap. ii, ver. 11.) Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.*

The emphasis in this similitude, is obviously to be placed upon *many days, thou shalt not be for another man*, to denote the *term* that the Israelites should continue in the wilderness, in a depressed and abject state, for an extended period, *many days*, and the *manner* in which they should subsist—*not for another man*—and how exactly hath the event corresponded with the prediction, as they yet continue, so far as we have any knowledge of them, in a depressed and dispersed state,

once typified by rain, and that in answer to their requests, God will pour water on the thirsty, and floods on the dry ground—his Spirit on their seed and his blessing on their offspring.

making a term of more than 2500 years—and how wonderful it is, that through this long protracted period, they have not been for another man, have had neither king nor prince, have been neither absorbed by any other people, nor incorporated with any kingdom—and have been without a sacrifice, without an image, and without an ephod—have neither priesthood nor religious rite, neither embrace the religion of any nation, nor perform the institutes of their own.* *Surely the finger of God is in this!*

To this is added the gracious promise, afterwards shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

The subsequent part of the prophecy is supposed to be an amplification of the subjects contained in these figures, describing the idolatry and aggravated wickedness of the ten tribes, under the denomination of Ephraim and Israel—pronouncing severe threatenings against them, as chap. iv, 9, *I will punish them for their ways, and reward them for their doings*—9, 12, *I will meet them as a bear robbed of her whelps, and I will rend the caul of their heart, I will devour them like a lion*—describing their abject state under the execution of these threatenings, as chap. v, 9, *Ephraim shall be desolate in the day of rebuke*—ix, 12, *Woe also to them when I depart from them*—viii, 8. *They shall be among the Gentiles as a vessel wherein is no pleasure*—ix, 17. *They shall be wanderers among the nations*—with intimations of their penitent reflections. Chap. vi, 1, *Come, and let us return unto the Lord, for he hath torn and will heal us; he hath smitten and will bind us up*,—more pathetically expressed, Jer. xxxi, 1, *I have*

* According to the laws of Moses, the religious rites which he prescribed for the Israelites were restricted and might be performed only in the city which the Lord their God should choose, upon his altar, and by the agency of the priesthood. As the Israelites and Jews have long since been ejected from the promised land, they are as disabled from performing the rites of their own religion, as they are indisposed to embrace the religion of other nations.

surely heard Ephraim bemoaning himself thus; thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God. Chap. xiv, 2, Take with you words and say, Take away all iniquity, and receive us graciously. Ashur shall not save us—neither will we say any more to the work of our hands, Ye are our Gods,—ver. 8, Ephraim shall say, What have I to do any more with idols—concluding with promises of great mercy. I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily—his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

We now have the plan and process of the prophecy. Similar to other prophecies, the grand subject of it is comprised in the first type, in the prophet taking a wife of whoredoms, and children of whoredoms, representing the idolatrous apostacy of the ten tribes, or kingdoms of Israel, their rejection, captivity and dispersion—succeeded by the promise of a gracious restoration to God's favor, and their ancient prosperity. Chap. i, ver. 6, to the end. We have the same subjects more clearly exhibited by metaphors in chap. ii, iii, and described in direct simple terms in the subsequent part of the prophecy. Of their idolatry and dispersion we have authentic evidence in the holy scriptures, supported by events and facts to a demonstration; and is not the execution of the threatening, a convincing evidence of the certain bestowment of the promised favor? If this were not conferred in the return from the Babylonian captivity; and to this their present state, combined with the Jews, without a king, without a prince, without a sacrifice, without an image, without an ephod, and without a teraphim, is an insuperable objection: we may confidently infer the complete accomplishment of this merciful promise, in God's appointed time, when the children of Judah, and the children of Israel shall appoint them one head, and shall come up out of the land: and that great will be the day of *Jezreel*.

EXPLANATION

OF THE REVELATION OF ST. JOHN.

General Observations Introductory to the Explanation.

THE part of scripture termed, The Revelation, has long been admitted as canonical. By many it has been almost entirely neglected. To many it has been *a sealed book*, and they have derived but little instruction from its contents. To others it has contained most important and instructive subjects. An explanation of it is now proposed, in the hope of rendering it more intelligible, and more extensively useful—and may He who perfects his praise out of the mouth of babes and sucklings, succeed this effort, for the interest and honor of his truth, and the edification of his people.

The title of the book is impressive. *The Revelation of Jesus Christ which God gave unto him.* The object shews the importance of it. To shew unto his servants, things which must shortly come to pass. This he sent and signified by his angel to his servant John, to be communicated to the churches. The book properly consists of two parts—epistolary and prophetic. The epistles were inscribed to the seven churches in Asia; and as the apostle Paul addressed epistles to the Romans and Corinthians, for their correction, reproof, and instruction in righteousness, and were so to be received and applied in all succeeding ages.

The prophetic part of the revelation is involved in great obscurity. This obscurity arises,

1. From the style.

The subjects contained in the revelation, are expressed in figurative terms. Frequently the term, or figure, itself is obscure; but if it be understood, to apply it to the subject represented by it, is difficult. As, it is said of the witnesses, chap. xi, 8. And their dead bodies shall lie in the streets of the great city which is spiritually called *Sodom* and *Egypt*, where also our Lord was crucified. The questions instantly arise, Who are these witnesses? What is the great city spiritually called *Sodom* and *Egypt*? And how was Christ crucified in *Sodom* and *Egypt* when he was crucified without the gates of Jerusalem? The respondent will reply, that the text is obscure and he knows nothing about it. But explain the figures—let the two witnesses represent the church so reduced, that it consisted only of a competent number to substantiate a fact, or support the truth—by being dead, being depressed and incapable of resisting the power exerted upon them, or of opposing the prevailing corruption, as a dead man—by lying in the street of the great city, being exposed to public indignity and contempt—and this city is called *Sodom*, for the sensuality and detestable wickedness of the inhabitants, and *Egypt* for its idolatry, cruelty and oppression—and Christ was crucified in *Sodom* and *Egypt*, in the persecution of his people, and will be in the great city, in the sufferings of his faithful martyrs, as he was on Calvary by the Jews. Now if a period can be ascertained in which the church was reduced to such an abject and impotent state—and a place in which it was exposed to public derision, and by a people dissolute as Sodomites, and cruel as Egyptians, we may possess the subjects designated, the type verified in the event, and the text, thus illustrated, will be understood and edify the mind. This, as an instance, will apply to every figurative representation in the prophecy—and if all the figures were explained, and the events designated by them produced, it would make the revelation as intelligible as the gospel of saint Matthew, or the epistles of saint John.

Another cause of the obscurity is,

2. That knowledge of events essentially necessary for a distinct comprehension of the revelation, is derived only from common history.

To possess a proper knowledge of the revelation, it is necessary not only to understand the figurative terms in which the subjects are expressed, but the events in which they are fulfilled. The scriptures themselves historically relate many events which they predict, and contain all the information requisite for a complete comprehension of the whole subject. God promised the land of Canaan to the seed of Abraham for a possession, and the book of Joshua contains an history of those events in which this promise was accomplished. Jeremiah predicted the captivity of the Jews, their transportation to Babylon, and their restoration to their own land. The scriptures inform us of their captivity and restoration, and we possess a distinct conception of those subjects. But if the history of Abraham's seed had concluded with the conveyance of Jacob to the cave of Machpelah, or the books of Ezra and Nehemiah had not been written, those subjects would not have been so perspicuous as we now possess them. But the revelation completing the canon of divine inspiration, the scriptures give us no history of those events in which the predictions of it were accomplished. We must consequently derive from common history, that knowledge of events essentially necessary for a correct conception of the revelation, and its important subjects.

It is also to be remarked, that the revelation was delivered, as a prediction of events which *should shortly come to pass*, and successively continue, until the end of the world. As many of these events are yet to be effected, no history of them can now be given, and an history of those only which are already accomplished can be compiled—and after the events are effected, it will necessarily require time and ability to examine, compare and apply them to the prediction, and illustrate that agreement between them which will convince the mind, that those are the true and proper subjects designed by them. If a correct history of those events which are

accomplished were given, it would be possessed comparatively, but by few common readers, and it is doubtful whether many of them could peruse it with sufficient attention, distinctly to comprehend the subjects exhibited by it. Shall we then admire, that to many, the revelation is such an obscure and unintelligible part of the holy scriptures?

The events typified in the revelation are exhibited in a connected series, each in its own order, introducing and giving place to a subsequent event. This is manifest from the manner in which they are inserted. The book in the right hand of him who sat on the throne, was sealed with seven seals. Each seal had its peculiar place and appropriate event. The white horse and him who sat thereon, under the first seal, typified the first great event in the series; and the red horse, under the second seal, the second event; and the subsequent seals and events, in the same order—and to apply the events denoted by the white horse to the second seal, or the events represented by the red horse, to the first, will introduce perfect confusion. But if we regulate the events by the seals, and proceed from one seal and event, to the others in succession, and from the seals to the trumpets in the same manner, and so through the whole volume, we shall have a perfect system of predictions, and a perfect system of divine dispensations, in which the events predicted were accomplished—and could we ascertain the signs of the present times, with equal perspicuity, we might ascertain the particular type, or vision, which designates the important scenes and events of the present period.

As it is the present object to explain these prophetic visions, in the hope of rendering the revelation more intelligible and improving, it will be proper to explain the principal symbols, or figures, which are introduced in it. Heaven sometimes denotes the church, and then the sun is Christ, or the gospel dispensation the moon, the system of types; and the stars, the ministers of religion—Sometimes it denotes the state; and then the sun and moon will denote the ruling powers, or supreme magistrates, and stars subordinate officers—Sometimes the terra-

queous globe is used typically, and then mountains, which are elevated above the common level, or surface, will represent kings and great men (and cities) who are elevated above the common ranks of society; as do fountains and rivers—the earth, trees, plants and green grass, the common people. Earthquakes represent commotions and revolutions. Lightnings and thunders, storms, wind, hail and fire, desolating judgments and terrible calamities. Horns, denote power. Others will be easily understood. As the apostle was educated in the use of the Jewish scripture, his figures are generally derived from the Old Testament, and it is essentially necessary to possess distinct conceptions of their primitive signification and use. This will direct to a natural application of them, and convey the subjects which they exhibit in an instructive and pleasing manner. To accommodate the work to common readers, obscure or symbolical terms in the text will be explained, the events exhibited in a concise, historical narrative, and where texts have been differently applied, notes containing reasons in support of the sense preferred, will be inserted in the margin, or at the end of the chapter.

As the present writer proposes to excuse himself from referring to particular authorities in support of his explanation, he judges it proper to inform the reader, that, besides consulting Johnson and many other expositors, he has by him, as sources of information and aid, Lowman, Edwards, Newton, Hopkins, Langdon and Faber, which probably contain all that is valuable, which has been written upon the revelation; exercising the privilege of selecting from each that which appears to him the most natural and genuine sense of the text, and sometimes, presuming to prefer an opinion of his own—judging it highly probable, if not morally certain, that as others, as he apprehends, in some instances have deviated from the true sense of the text, and are inconsistent with themselves, his readers, if any shall condescend to examine and criticise upon the work, will discover misapplications and contradictions in the present performance—as it cannot be rationally

expected, that until many shall yet run to and fro, knowledge be more increased, and the events predicted be more fully disclosed in divine providence, scriptures which are immersed in such obscurity, will be consistently explained, and the subjects of them exhibited, to the entire conviction and improvement of the reader.

CHAP. I.

1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

The benediction pronounced upon him 'that readeth, and them that hear', relates to the custom in the time of the apostle, when, printing not being invented, and manuscripts procured with great difficulty, it was the practice for the people to assemble, and one to read, as Ezra read to the Jews, Neh. viii, 5—8, and others to hear. The benediction applies to all those who attentively and practically respect the subjects and directions of this prophecy.

4. John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne,

5. And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth; Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God, and his father: to him be dominion and glory for ever and ever. Amen.

7. Behold he cometh with clouds, and every eye shall see him, and they also which have pierced him: and all the kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

In these words the apostle dedicates the book to the seven churches in Asia, in the form of invocation, that they might enjoy grace and peace from God the Father, and from the seven spirits which are before his throne, or the Holy Spirit, and from Jesus Christ, the mediator, the three persons in the Godhead, the original source of all spiritual blessings and gracious communications—In the subsequent paragraph, the apostle informs those churches of his situation when he received this revelation, and the august vision with which it was introduced.

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Loadicea.

12. And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment, down to the foot, and girt about the paps with a golden girdle.

14. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire.

15. And his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet, as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and behold, I am alive for evermore; Amen; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

20. The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

The apostle received this revelation in Patmos, a desolate island in the Archipelago, to which he was banished for the word of God, and the testimony of Jesus Christ.* It was disclosed to him on the Lord's day, when he was in the spirit, or in a prophetic ecstasy, and he heard a great voice behind him as of a trumpet, loud, and distinct, which said, I am Alpha and Omega, the first and the last; and directed him to write what he saw in a book, and send it to the seven churches in Asia. Upon this he turned to see the voice which spake with him—and being turned, he saw seven golden candlesticks, and in the midst of the seven candlesticks, one like the Son of man, his Lord and Savior, clothed like the high priest with his ephod, with a garment down to his feet, and, like him, girded about the paps with a golden girdle. His head and his hair, like the ancient of days, Dan. vii, 9, were white as wool, as white as snow, the symbol of venerable age, denoting his eternity, and glorious majesty—and his eyes were as a flame of fire, most acute and penetrating, and his feet like unto fine brass, as though they burned in a furnace, denoting his purity and stability, and his voice as the sound of many waters, terrible and irresistible—He held in his right hand, as protecting and supporting them, seven stars; and out of his mouth went a sharp

* See Note at the end of the Chapter.

two-edged sword, the word of God, which is quick and powerful, and as the avenger of his cause and people—and his countenance was splendid and glorious, as the sun shining in his strength. With the appearance of this glorious personage, as the prophet fainted, Dan. viii, 18, 27, the apostle was overcome and fell at his feet as dead; but was revived by the consoling address, Fear not, I am he that was dead and am alive again, am as truly the Savior, as the mighty God—and received a direction to write the things which he saw, and the things which then were, and the things which should be in time to come; with an explanation of the preceding mystery or symbol. The seven stars were the seven angels, or ministers, and the seven golden candlesticks were the seven churches.

Note to page 200.

Expositors differ in their opinion about the time of the apostle's banishment. It is the opinion most generally received, that it was in the reign of the emperor Domitian, about A. D. 95 or 96; but bishop Newton contends, that it was in the reign of Nero, about A. D. 65, that he might consistently apply the first seal to Vespasian and Titus, supposing it would have been absurd to make this application, if it had been written in the reign of Domitian, about 30 years after Nero; as this would have made it the history of an event already accomplished, rather than the prediction of an event yet future. But hieroglyphics, or symbols, are not of the nature of simple predictions; but displays of particular events; or great scenes in divine providence—and it is as proper to make such a display, in the midst or at the end, as at the beginning, or before the scene. This is supported by indisputable precedents from the holy scripture. The prophet Daniel had the vision of the four beasts, of which the lion, representing the empire of Babylon, was the first, in the first year of Belshazzar, about 70 years after the empire was revived by Nabopolassar, 200 years after it was founded by Neriglissar, and but seventeen years before its final dissolution. This apostle had a vision of a terrible beast, chap. xiii, having seven heads and ten horns, the symbol of the Roman empire. The angel interpreted the heads to represent different forms of government, of which he affirmed that five had already fallen, or past away. The apostle had this vision, at a moderate computation, more than 700 years after the empire was founded or revived, by Romulus. It is, consequently as agreeable to scripture, to apply the first seal to Vespasian and Titus,

CHAP. II.

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3. And hast borne, and had patience, and for my name's sake hast labored, and hast not fainted.

4. Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And unto the Angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive;

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which I say they are Jews, and are not, but are the synagogue of Satan.

if the apostle had the vision in the reign of Domitian, as in the reign of Nero. If it be said, the expression, I will shew the things which must be *hereafter* imports, that the events were future and must give the vision a prophetic character, it may be replied, that the term *hereafter*, includes all the subsequent visions and equally gives them a prophetic character, *the beast having seven heads and ten horns*, as the seals, and this will impute the same absurdity to the angel who affirmed, that five of them had fallen, and the spirit of prophecy, as to the present writer.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges.

13. I know thy works, and where thou dwellest, even where Satan's seat is. And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my

servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira; as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already hold fast till I come:

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

As the particular subjects of this chapter, containing the epistles to the churches, commending their graces, and reproving their vices and defects, are generally expressed in simple, intelligible terms, an explanation of them shall be omitted; and only the more obscure and metaphorical terms will be explained.

The deeds of the Nicolaitanes, v. 6, for detesting which the church of Ephesus is commended, were the impure practices of that sect, which admitted the community of wives. Who founded the sect is uncertain. Eating of the tree of life, the symbol of confirmation, promised to the victorious, as their reward, v. 7, alludes to the tree of life in the garden of Eden, and denotes confirmation in perfect holiness in heaven, with the privileges and blessings connected with it.

Not being hurt of the second death, promised to him who overcame, in the church in Smyrna, v. 11, denotes perfect deliverance from future, eternal evil.

The doctrine of Balaam, for adopting which some in the church of Pergamos were censured, v. 14, consisted in teaching Christians that they might communicate with heathen in their idolatrous festivals and rites. Eating the hidden manna, promised as the reward of those who overcame, v. 17, alludes to the manna with which the Israelites were fed in the wilderness, a type of Christ, the true bread which came down from heaven, and denotes, participating in the blessings which Christ hath purchased for his people. Giving the white stone, probably alludes to the custom of judges at that time, who gave white stones to those whom they acquitted, and black to those they condemned, and denoted, that they should never come into condemnation. The new name in the stone, imported their title to the promised privilege, the preciousness of which none knew but those who realized it in true enjoyment.

That woman Jezebel, for tolerating whom the church in Thyatira is reprov'd, v. 20, alludes to deceivers, who assumed the character of prophets, and as Jezebel enticed Ahab and the Israelites to idolatry, seduced God's servants to commit fornication, or to idolatrous practice, and to eat things sacrificed to idols. Christ styles himself, *The morning star*, chap. xxii, 16, and when he promises to give the morning star to those who should overcome in Thyatira, it imports, that he would make them partakers of his own glory, through which they should shine as stars forever and ever.

CHAP. III.

1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot,

16. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the spirit saith unto the churches.

White, anciently, being the emblem of innocence and purity, and being clothed with white, expressive of honor and favor with the prince—when it was promised to him who overcame in Sardis, chap. iii, 5, that he should be clothed in white, it signified, that he should be admitted to honor and favor with God, in a state of purity and felicity. In allusion to the custom of keeping registers in which the names of citizens, endowed with the immunities of the state, were enrolled, Christ is represented as having a book of record, in which the names of his faithful followers are inserted—and when it was promised to those who overcame, that their names should not be blotted out of the book of life, it

implied, that they should be confirmed in the enjoyment of the privileges of the kingdom of heaven.

The reward promised to the victorious in the church of Philadelphia, v. 12, of making them pillars in the house of God, may allude to Solomon's pillars, *Jachin* and *Boaz*, or to the custom of erecting pillars, or monuments, in honor of eminent persons, the symbols of stability, as they should go no more out—writing upon them the name of his God, as his property and sacred for his use, and the name of the city of his God, made them citizens, and entitled them to all the privileges of God's holy city, and his, Christ's, own new name, admitting them to the honor and reward of his victory and triumph—comprizing all the dignity and excellence of perfect conformity to God, all the privileges of his dear children, and all the blessings of the new Jerusalem, forever and ever.*

CHAP. IV.

1. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit: and, behold a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders

* Christ's *new name* may allude to the custom of the Romans who added a *new name* to the original names of their eminent generals, returning to their victories and conquests, as an expression of approbation, and a mark of honor: as to the name of *Cornelius Scipio* who subdued the Carthaginians in Africa, they added *Africanus*, the *African*; and *Lucius Scipio*, his brother who conquered Antiochus in *Asia*, was surnamed *Asiaticus* the *Asian*. In allusion to this custom, Christ may be represented as having received a new name, **THE CONQUEROR**, when he spoiled principalities and powers, and made a shew of them openly, as a mark of triumph and honor.

sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever.

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.

After the vision of one like the Son of man, Christ, walking in the midst of the golden candlesticks, the churches, the apostle was affected by another impressive vision. He looked, v. 1, and behold, a door was opened; and the first voice which he heard, was as of a trumpet, loud, and distinct, talking with him which addressed him. Come up hither, and I will shew thee things which must be hereafter. Instantly v. 2. he was in the spirit, in a prophetic transport, and as with the prophet, Isa. chap. vi, 1, behold a throne was set in heaven, and one sat on the throne whose appearance was like a jasper and a sardine stone, resplendent and glorious;* and a rain-

* Authors variously describe the jasper. Some affirm, that it is a precious stone of various beautiful colors. According to

bow round about the throne, in sight like unto an emerald, green—possessing perpetual, vernal verdure, ever vigorous and beautiful—the token of that everlasting covenant which God made with Noah, denoting, that he who sat on the throne, governed the world and the church, according to that gracious covenant which he made with his people. And round about the throne, v. 4, were four and twenty seats, corresponding with the twenty-four seats in the temple, and on the seats four and twenty elders, representing the twenty-four orders into which the priesthood was divided, and alluding probably, to the twelve patriarchs and the twelve apostles, the great representatives, or heads of the universal church, clothed with long white robes, and crowns on their heads, after the manner of the priests, denoting their purity, dignity and felicity. And out of the throne, v. 5, proceeded thunders and lightnings and voices, the symbols of the majesty, power and presence, of God—and like the candlestick with his seven lamps in the temple, seven lamps before the throne burning, which are the seven spirits, or the perfectly holy spirit, of God. And before the throne, v. 6, there was a sea of glass like unto crystal, pure and transparent, answering to the molten sea in the temple, in which the priests purified themselves before they performed the temple service, signifying, that no impurity would be admitted into the holy presence of God—and in the midst of the throne and around about the throne were four beasts, or living creatures full of eyes, denoting their penetrating and clear discernment. The first beast possessed the majesty and strength of the lion, the second was patient and useful as the calf or ox, the third had the intelligence and judgment of man, and the fourth could perform service with the celerity

this description, it may represent the various attributes and excellencies of the divine nature. Others affirm that it is white, the symbol of favor and good will—as the sardine is red, the symbol of anger—denoting, that he who sits on the throne governs the world in favor and good will to his people, and indignation and wrath towards his enemies.

of a flying eagle.* The four beasts, like the seraphims of Isaiah, chap. vi, had each of them six wings; and they were round about the throne as ministering servants, to receive and execute the mandates of their glorious Lord and sovereign; and continually worshipping the Lord God almighty. The four and twenty elders united with the four beasts, prostrating themselves before him who sat on the throne, and saying, Thou art worthy to receive glory and riches and power, for thou hast made all things; and for thy pleasure they are and were created.

CHAP. V.

1. And I saw in the right hand of him that sat on the throne, a book written within, and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof.

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much because no man was found worthy to open and to read the book, neither to look thereon.

* Critics have observed, that beasts are an improper translation of the original, which signifies not wild savage beasts, but living creatures, which more agreeably impresses the mind. The prophet Ezekiel describes them, chap. i, as possessing, each, the properties of the whole. They four, had the face of a man, and the face of a lion on the right side of their faces, and they four had the face of an ox on the left side, and they four had the face of an eagle—but whether they are represented as possessing each a particular quality, or each the qualities of the whole, it is sufficient for us, that they are represented as perfectly qualified for the holy service of God. Who were represented by these four beasts, has been a question differently resolved. Some suppose they correspond with the four standards in the camp of Israel—some that they denote angels—and some that they represent Christian ministers—but as each conjecture is attended with some embarrassment, no specific character will be affixed to them by the present writer. They are called four, probably, in allusion to the four quarters of the world.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth,

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10. And has made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

After an attentive view of the sublime and impressive subjects of the vision, the apostle observed a book, or roll, in the right hand of him who sat on the throne,

written within, and on the backside, sealed with seven seals. Upon this a mighty angel made the inquiry, *Who is able to open the book and to loose the seals thereof.* But no one was found competent to this in heaven, nor on earth—the counsels and designs of God almighty, being two intricate and important to be communicated by man or angel. When no one was found able to open the book and loose the seals, the apostle wept much, being anxious to know its contents. In the midst of his grief, he was relieved by one of the elders, who addressed him, Weep not; informing him that the Lion of the tribe of Juda,* was able to open the book and disclose its important contents. Anxious to see this distinguished personage, he beheld, and lo, to his great surprize, he saw a Lamb, as it had been slain, having seven horns, the emblems of perfect power, and seven eyes, which were the seven Spirits of God, sent to and fro in the earth, the symbols of omniscience, qualifying him to administer, perfectly, the government of the world and the church. When the Lamb took the book out of the right hand of him who sat on the throne, the four beasts and four and twenty elders fell down before him, having each of them harps, the instruments of praise, and golden vials, or cups, like the censors of the priests, full of incense, representing the prayers of the saints. They sung a new song, acknowledging the worthiness of the Lamb to open the book and exhibit the contents, as he had been slain, and procured for himself this honor and privilege, and had redeemed them to God by his blood, and had made them kings and priests to God, in consequence of which they should reign on the earth. Upon this he heard the voice of many angels, and the four beasts, and the four and twenty elders, and the number of them was ten thousand times ten thousand,

* Christ is termed The Lion of the tribe of Judah, in allusion to Jacob's blessing, Gen, xlix, 8, 9. Judah thou art he whom thy brethren shall praise—From the prey, my son, thou art gone up: he stooped down, he couched as a lion, as an old lion—When Christ subdued the powers of hell, and led captivity captive, from the prey he went up.

and thousands of thousands, proclaiming, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; upon which there was a universal chorus of all creatures in heaven and earth and sea, ascribing blessing, and honor, and glory, and power, to him who sat on the throne, and to the Lamb for ever and ever. The four beasts concluded the anthem by pronouncing, Amen. And the four and twenty elders expressed their consent and devotion, by worshipping him that liveth forever and ever.

This scenery, these prophetic visions, is peculiarly adapted to impress the mind with profound and sublime conceptions of the infinite exaltation and glory of Jehovah, the dignity and worthiness of the Lamb, the devotion and praise of heaven, and excite our solemn attention to the interesting subjects of the sealed book—and blessed is he that readeth, and they who hear the words of this prophecy, and keep those things that are written therein.

CHAP. VI.

1. And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2. And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.

After the impressive view of the throne, and him who sat thereon, when the Lamb opened the first seal, the apostle received a direction to examine the first roll, or page, and observe the contents. Upon viewing it he perceived the figure of a white horse with a rider, who had a bow, the symbol and instrument of war, and a crown, the emblem of victory and triumph, and he went forth conquering and to conquer.

This vision, it is supposed, designated the wars with the Jews by the Romans, conducted by Vespasian, and after him by his son Titus, in which they overcame the Jewish armies, desolated their cities, besieged and destroyed Jerusalem, burnt the temple, and subjugated

the whole nation to the power of Rome. The history of this war, and the dreadful calamities of it, are so generally known, that the utility of a narrative is superseded, and will be omitted.* This scene of war began about, A. D. 70, and terminated with the century.

V. 3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

When the Lamb opened the second seal, the second beast directed the apostle to observe the page and mark the symbol. This he perceived was a red horse, signifying that the scene would be bloody, confirmed by the power given to him who sat thereon to take peace from the earth, and giving him a great sword. This representation and the terms import a scene of internal commotion and the shedding of blood, as they should not make foreign wars, but kill one another with the sword—and the events which succeeded the conquest of Judea by the Romans, perfectly accord with the symbols of the vision. The Jews dispersed through the empire, impatient of their degraded state, and disgusted with the prevailing idolatry, as though actuated by a spirit of rage and madness, rose every where against their Roman conquerors. In Lybia and Cyprus they slew 460,000 Romans, but were suppressed with great slaughter. In the reign of Adrian, instigated by *Barchochab*, a pretended Messiah, a universal insurgency again commenced, violent contests and bloody battles succeeded, and after the loss of 580,000 men, besides vast numbers who perished by pestilence and famine, and the destruction of more than a thousand of their strongest cities and towns, they were finally suppressed. In these conflicts and massacres the red horse and his rider, with his great sword, traversed the empire, and took peace from the earth; the Romans

* See Note at the end of the Chapter.

and Jews killed one another with the sword. Here let us solemnly reflect. The Jews slew God's prophets, and crucified the Lord of glory, and in awful vengeance, upon them came the blood of those holy martyrs, by the instrumentality of the Romans. The Romans and Jews united in the crucifixion of Christ and the persecution of his followers, and in God's righteous judgment, they distress and destroy one another.

V. 5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

When the Lamb opened the third seal, the apostle was directed to observe the third roll, or page, with the figure. This he saw was of a black horse, the emblem of affliction, particularly by famine, Lam. v, 10, and he who sat upon the horse had a pair of balances, or scales, in his hand. The import of this was explained by a voice out of the midst of the beasts which said, A measure of wheat, the provision of a man for a day, for a penny,* the wages of a day's labor; that a day's labor would only procure a day's provision; and the particular charge given, see thou hurt not, or rather defraud not in the oil and the wine, suggested, that this would be a time of great scarcity, that they would be exact in their measures as though they weighed their grain in scales—and the caution used to prevent injustice and fraud; and that it would be a time remarkable for equity and justice.

Such were the symbols of the seal, or vision, and the representation was fully verified in the event. The preceding wars and commotions had a direct tendency to produce scarcity and distress—and those times were succeeded by very unfruitful seasons, and terrible in-

* This was the Roman penny, equal to about ten pence law-ful.

foundations which destroyed the fruits of the earth, and famine was the natural consequence. Such was the famine in Rome, that the citizens attempted to stone the emperor. This was a period also very distinguishable for the administration of equity and justice through the empire.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked and behold a pale horse, and his name that sat upon him was Death, and hell followed with him, and power was given unto them over one fourth part of the earth, to kill with sword, and with hunger, and with death and with the beasts of the earth.

Upon opening the fourth seal, according to the direction, the apostle drew near to observe the next figure which was disclosed. He beheld, and lo, a pale horse, and the name of him who sat thereon was *Death*, and hell, the figure of a grave, followed with him, and they had power over the fourth part of the earth, or the Roman empire, to kill the fourth part of men, or to spread desolation in the empire, with the sword or war, with hunger or famine, and death, or the pestilence, and with the beasts of the earth.

This description gives a very distressful character to the period of time to which it relates, and history affectingly exhibits the terrible calamities which prevailed in it. Historians inform us, that there were great civil dissensions and contests about the succession to the supreme power. No less than thirty different candidates presented themselves, at one time, for the imperial dignity, who fell victims to the spirit of emulation and resentment. That there were twenty emperors in fifty years, who generally terminated their lives in war. These internal commotions gave great opportunity to the barbarous nations to harass and distress the empire, and they availed themselves of it with great activity. The Persians assailed and spread slaughter and destruction through the provinces of the East—and the northern nations ravaged Macedonia, Thessaly, Greece, and even Italy itself. By such civil contests, massacres, and wars within, and foreign invasions from without,

the pale horse with his rider, death, traversed the empire, and faithfully executed the commission, of killing men with the sword. And as civil dissensions and foreign wars naturally tend to produce the famine of bread, this is named as another judgment by which men should be killed. And as war and famine would naturally produce the pestilence, this is inserted in the train of judgments. Historians inform us, that a pestilence began in Ethiopia, and spread through the provinces from east to west, and, raging for fifteen years, destroyed the remainder of mankind—that they never read of a pestilence so mortal and so extensive. When such a depopulation of regions, cities and towns, takes place, it gives opportunity for wild beasts to multiply, ravage and devour—and this is related as another calamity with which the empire was afflicted—When such a scene was to be symbolized, by what figures could it be so appositely represented, as a pale horse, with death for his rider, and a grave for his attendant. And historical facts sufficiently inform us, how he exercised his power over the fourth part of men, or depopulated the empire, with the sword, or war, hunger, or famine, death, or the pestilence, and the beasts of the field.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

When the Lamb opened the fifth seal, as though the apostle stood by the altar, he saw under it the souls of those who had been slain for the word of God, the holy martyrs, as so many victims which had been immolated upon it, for their testimony to the truth as it is in Jesus—and as though they were anxious that their

blood should be avenged upon their persecutors, and the scene of suffering concluded, crying. How long, Lord. They were informed, that their request could not yet be granted—that the trial of faith would terminate when their brethren should have sealed their testimony to the truth by suffering as they had done; and they must wait for the period—And as expressions of favor and acceptance with God, white robes, the emblems of purity, and honor, were given to every one of them.

The preceding seals metaphorically exhibit the external calamities and events which would exist in the Roman empire; but do not directly introduce the sufferings of Christians for the gospel's sake. The fifth seal, makes these its peculiar subject. The souls which had already been slain for the word of God, are exhibited as crying with a loud voice, How long, O Lord, holy and true, dost thou not avenge our blood? Antecedent to this period there had been nine general persecutions, the first by Nero about A. D. 66, the second by Domitian, 95, the third by Adrian, 107, a fourth by Antoninus Verus, 165, a fifth by his successor Antoninus the philosopher, and four after 211, by Maximin, Decius, Gallus and Volusian, and Valerian, within thirty years*—But the scene of suffering was not yet concluded. The last act of the tragedy was performed by Dioclesian, who about A. D. 294 or 300, commenced the tenth persecution, which, for the severity and extent of it, was denominated, *The era of the martyrs*. Of this persecution the following description is given by a very credible historian. "As this was the last persecution, so it was the most severe of all others. It were endless and almost incredible to enumerate the variety of sufferings and torments. It is sufficient to observe, that they were scourged to death, had their flesh torn off with pincers, mangled with broken pots, cast to lions, tigers and other wild beasts, were burned, beheaded, crucified, thrown into the sea, torn in pieces

* Historians differ in the dates of these persecutions, but the difference does not affect the explanation.

by distorted boughs of trees, roasted by gentle fires, had holes made in their bodies, and melted lead poured into their bowels. This persecution lasted ten years under Dioclesian and his successors. The incredible number of Christians that suffered death and torments made them conclude, that they had completed their work, and they told the world, that they had effaced the name and superstition of Christians." Other historians affirm, that 'for ten years this persecution depopulated the people of God, that all the world was stained with the blood of martyrs, and was never more exhausted by any wars.'

12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

14. And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens, and in the rocks of the mountains:

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand.

It was usual with the spirit of prophecy to exhibit events first by hieroglyphics, and then in simple terms. The figures disclosed under this seal are very bold and impressive—a mighty concussion, a shaking of heaven and earth, Hagg. ii, 6, and Heb. xii, 27—the sun becoming black as sackcloth of hair, the symbol of distress and affliction, and the moon as blood, typifying a bloody scene, the stars of heaven falling to the earth, as figs from a fig-tree, shaken by a mighty wind, the heavens departing as a scroll, and mountains and islands

fleeing away, importing a total dissolution of the heavens and earth—and in this terrible concussion, the kings, chief captains, and mighty men, filled with dreadful consternation, would call upon the mountains and rocks to fall upon them, and cover them from the face of him that sat upon the throne, and the wrath of the Lamb. Yet scripture precedents are a sufficient authority for applying these bold and impressive figures, to commotions and revolutions in the kingdoms of the world. Isa. chap. xiii, and xxxiv, Joel ii, chap. The great earthquake will then denote violent commotions and great revolutions in the civil kingdom, the sun becoming black as sackcloth, and the moon turned to blood, bloody contests terminating in the distress and extinction of the ruling powers, by which the political sun would be darkened—the stars fall, the subordinate rulers be deposed and divested of their authority—and kings and chief captains, bondmen and freemen, call upon the mountains to fall upon them, seeking security from the calamities inflicted in the righteous judgment of God—and the contest which existed, and the revolution effected, in the Roman empire, immediately after the persecution of Dioclesian, surprizingly illustrate this representation. Constantine, in Britain, was proclaimed emperor, and patronized and protected the Christians; but Maxentius procured himself to be declared emperor in Rome. Constantine marched against him, and after a bloody battle defeated him, and being now sole emperor in the west, publicly tolerated the Christian religion. Maximin in the east revoked the liberty granted to the Christians, and made war upon Licinius, but was defeated in a great battle.* Licinius, now sole emperor in the east, persecuted the Christians with great severity. War commenced between him and Constantine, a great battle was fought, in which Licinius was vanquished and compelled to flee. A second battle was fought in which he was taken pris-

* It may be proper to inform the common reader, that the empire was now divided into two parts, the west and east, each of which had two emperors, who administered in concert; but sometimes were opposed to each other.

oner—and, attempting the life of Constantine, was put to death. In him all the power of pagan Rome was extinguished, and Constantine, sole emperor in the east and west, about A. D. 323, established the Christian religion throughout all the provinces of the empire. This was a great earthquake, a violent concussion, in which the pagan sun was totally eclipsed, the moon became as blood, the stars, or subordinate powers, were deposed and displaced, the kings, great men, chief captains, bondmen and freemen were filled with terrible consternation, as were the most virulent persecutors, Maximinian, Galerius, Maximine, Maxentius, and Licinius, some of whom were not only afflicted with excruciating diseases and distressing pains of body, and horrors of conscience, but with ‘all idolaters, were in daily expectation of suffering the severest punishments.’ And did they not then call to the mountains and rocks to fall upon them, and cover them, from the face of him who sat on the throne, and the wrath of the Lamb.

Note to page 215.

* Mr. Lowman and Dr. Langdon apply this seal to Christ in the success of the gospel, by the labors of the apostles, in destroying the strong holds of satan’s heathenish kingdom, and subduing the nations to himself. But Mr. Lowman and other commentators, apply the other seals to the Roman empire. Dr. Newton objects against this explanation as inconsistent, and contends, that uniformity requires an harmonious application of all the seals, and accordingly applies this seal to Vespasian and Titus. The application of Dr. Newton is preferred, and in support of it the following considerations are added.

1. The application of the bow, anciently, the instrument of war, to an earthly hero and conqueror, is more natural and scriptural, than to Christ, in the success of the gospel. When the prophet would stimulate the king of Israel to martial exertions, 2 Kings, xiii, 15, he said to him, Take thy *bow*;—but when Christ rides prosperously, Psal. xlv, 3, 4, he girds his *sword* upon his thigh.

2. The war of the Romans with the Jews was an event more important, than some events under other seals, and even preparatory to the succeeding seal. Before their conquest, the Jews were not so dispersed through the Roman empire—nor had they such cause of rising against the Romans, nor would

those insurrections and massacres, nor the events of the second seal have existed. This made the vision of the white horse necessary as an introduction to the second seal, the vision of the red. But that which more conclusively directs the application of this seal to the Romans, is,

3. It is necessary to a regular and consistent explanation of the seals.

All expositors admit, that the seals have their peculiar events, and appropriate periods—and that one event is effected, and one period expires, before another is introduced. As they agree, that the second seal, in its effects, operated in the second century, they should conclude the events designated by the white horse and his rider, and consequently the success of the gospel, with the first. Yet Mr. Lowman observes under the second, 'that the doctrine and church of our Savior greatly increased;' and so runs the first seal and event into the second—and Dr. Langdon continues this success, 'until all nations shall finally be subdued by it'—and consequently through all the seals, all the trumpets and their woes, and all the vials with their plagues, to the millennial state of the church. This is a direct violation of their maxim, of assigning to each seal and event its peculiar and distinct period. But if we apply the first seal to the conquest of the Jews by the Romans, it will not only introduce the second, but the explanation of the whole will be regular and consistent.

When the preceding note was composed, the writer was but partially acquainted with the dissertation upon the prophecies by Mr. FABER. Upon examining the work, he finds that celebrated author adopting the explanation of the white horse and his rider given by Mr. Lowman, or perhaps more properly Arch-deacon WOODHOUSE, upon whom he is animadverting; expressing his approbation of the Arch-deacon's explanation. Appendix to vol. ii, p. 280. The substance shall be given concisely: 'Till now I never met with any thing,' any explanation of the seals, 'satisfactory. I could not believe with Bishop Newton, that the rider on the white horse under the first seal could symbolize the age of Vespasian. Though I approved of Mede's (Lowman's) interpretation of the first seal, yet I could not but see his inconsistency in referring the three riders in the succeeding seals, to three classes of Roman emperors.' Bishop Newton avoids the inconsistency of Lowman, by applying the four horses with their riders, to four periods in the Roman empire; but then violates 'homogeneity,' or uniformity, in applying the white horse in the first seal to Vespasian, and the same symbol, the white horse, chap. xix, to Christ, 'homogeneity,' or consistence, requiring the same application of the same symbol in both places. Let us consider the explanation which he prefers. The first seal, the white horse and his rider, will symbolize *primitive Christianity*. The second, the red horse, that '*fiery zeal without knowledge*,' which appeared in the

second century and extended through the 'Arian controversy.' The third seal, the black horse and pair of balances, that spiritual dearth and bondage which began in the second century, and extended through all the worst periods of popery to the fourteenth. The fourth seal, the pale horse, with death for his rider, and a grave for his attendant, the age of persecution commencing about 302, with the dreadful persecution by Dioclesian. Why omit the other nine? Why not begin with Nero, A. D. 66? The consequences of all the persecutions exhibited to us in the souls of the martyrs under the altar, in the fifth seal. The sixth seal denoting the conversion of the empire to christianity.

The judicious reader will directly perceive, that this explanation preserves uniformity, avoiding the violation of it by Dr. Newton, and the inconsistency of Mr. Lowman, but is very confused and chimerical—that in this application, the figures are distorted and the allusions obscure. If for instance, we admit the black horse under the third seal, to denote a 'religious dearth,' and for a pair of balances, substitute 'a yoke,' typifying 'spiritual bondage,' since he says, p. 284, 'in prophecies avowedly descriptive, we meet with a mixture of the literal with the symbolical,' how will he apply, spiritually, a measure of wheat for a penny? According to his explanation, the spiritual bondage typified by the third seal, commenced in the second century, and extended through the worst periods of popery to the fourteenth, a term of more than a thousand years, through the three succeeding seals, and the five first trumpets, and this in contradiction to his rules of explaining the Revelation, and particularly his observation in the preceding section; p. 279, that the Revelation is a continued prophecy, that the septenary of the *seals precedes* the septenary of the trumpets.' This explanation then preserves uniformity at the expense of order and consistence. Let it now be proposed to reconcile Mr. Faber to Dr. Newton, and retain the 'homogeneity' he is so anxious to preserve. The white horse and his rider, chap. xix, is his great embarrassment. As this is Christ, he infers, that the white horse with his rider in the first seal must be Christ also, not Vespasian. But let us adopt his maxim, vol. i, p. 19 contents, 'symbols typify at once both temporal and spiritual things,' p. 63, and inquire, may not, consequently, the white horse and his rider typify a temporal and a spiritual conqueror, Vespasian under the first seal, and Christ in the nineteenth chapter. Many parallels with this may be found in his dissertation. But then 'there must be some analogy between them' and both are on white horses, have the same livery, both are generals, conquerors and have crowns—and is not the 'analogical resemblance' complete? and is not 'homogeneity,' or uniformity preserved? Will not this reconcile the explanation of Dr. Newton, and recommend it to the approbation of Mr. Faber? Yet there are marks of difference which sufficiently discriminate them, to prevent our mistaking one for the other.

CHAP. VII.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand.

The rider under the first seal had a bow, but out of the mouth of the rider, chap. 19, proceeded a sharp sword. The first had one crown, but the other, a veteran who had won many victories, had many crowns. Of the first is given a solitary jejune description, simply a rider with a bow and a crown, corresponding with his inferior quality and grade, but of the other, a most dignified display, corresponding with his eminent office and rank, his name is called, **THE WORD OF GOD**, he is styled, **KING OF KINGS** and **LORD OF LORDS**, in righteousness judging and making war, and followed with a noble train, the armies of heaven clothed in white.

Though the present writer is compelled to dissent from Mr. Faber's exposition of the Revelation in some important articles, he yet considers it a debt of justice to express his cordial respect for his profound ability and science—and to acknowledge his obligations to him, for the aid which he has derived from his learned dissertation in composing the present work.

sand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Of this chapter only a very summary explanation will be given.

After the preceding visions, in which the events of providence had been represented to the conversion of the empire from heathenism to christianity, the apostle

saw prophetically, v. 1. four angels standing in the four corners of the earth, holding the four winds, the emblems of commotion and trouble, that they should not blow, and producing a calm, signifying that a state of tranquillity would succeed those conflicting scenes in church and state. He then saw, v. 2, another angel ascending from the east, probably Christ, having the seal of the living God. This angel cried with a loud voice to the four angels, saying, *Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of God in their foreheads.* This sealing alludes to the ancient custom of impressing the forehead of servants with a mark, to designate who they were, and to whom they pertained. God's seal, visibly, is Christian baptism.

This holding the winds and sealing the servants of God, according to the series and order of prophecy, will primarily respect the tranquillity of the empire, and the great accessions made to the visible church in the protecting and fostering reign of Constantine, when it is said 'twelve thousand Jews and Gentiles were baptised in one day, besides women and children'—yet the terms imply, that the winds would be holden only till the servants of God were sealed, and that when this restraint was removed, the winds would blow, tempestuous scenes, or troublous times, would succeed—when we recollect also, that the 144,000 whom the apostle saw with the Lamb on mount Zion, chap. xiv, were sealed, or had 'his father's name in their foreheads,' and that they were 'virgins,' not corrupted with the idolatrous superstition of the great apostacy, and 'followed the Lamb whithersoever he went,' had not been seduced by the blandishments and artifices of the corrupt church, but were his faithful witnesses for the truth, and that the great multitude, clothed in white, had come out of great tribulation—we are compelled to consider this transaction of sealing, as similar to the measuring of the temple, chap. xi, as ultimately designating that selected remnant which God had reserved for himself, which he would sanctify by his grace, and impress with his own seal, *The Lord knoweth them that are his*, to be the subjects of his gracious preservation,

through the perilous and afflictive scene of the approaching apostacy, and finally reward with the honor and blessedness of the faithful in heaven. Of those who were sealed, according to the usual manner of the scriptures, precedence and rank are given to the seed of Abraham, the friend of God. Of the twelve tribes there were 12,000 sealed in each, making 144,000 in the tribes of Israel. In enumerating the tribes it is observable, that the tribes of Dan and Ephraim are omitted, for they were the first and most distinguished for idolatry, for which they should not be written with the living in Jerusalem—and that there is not the usual distinction between the sons of the bondmaids and the freewomen, for in Christ Jesus there is neither bond nor free, as all distinction is dissolved. After the sealing of the tribes, the apostle saw a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed in white robes, the emblems of sanctity, and palms, or branches of the palm tree, the symbols of victory, in their hands, who cried with a loud voice, Salvation to our God which sitteth on the throne, and unto the Lamb—And all the angels stood round about the throne, and the elders, and the four beasts, and fell on their faces, and worshipped God, Saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever, Amen. After this anthem of praise, one of the elders demanded of the apostle, if he knew who were those arrayed in white robes? and from whence they came? Ignorant himself, and referring the question to the elder for an answer, he was informed, that they had come out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb, and now purified, for their constancy and sufferings in the cause of Christ, were before the throne continually, that the Lamb who was in the midst of the throne would minister abundantly to their refreshment and consolation, and God would wipe away all tears from their eyes. Though these expressions may respect, immediately, the peace, prosperity and happy state, enjoyed by the

church, after the empire was converted to Christianity in the reign of Constantine, yet the application of these expressions to the heavenly state, chap. xxi, 3, 4, directs us to refer this description, ultimately, to that final deliverance from all adversity, to those honorable rewards, and that perfect blessedness, which God will extend to all his faithful servants, and especially to those who have been persecuted for righteousness sake, in his holy and eternal kingdom.

CHAP. VIII.

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

This term of silence in heaven, may be considered as a solemn pause, a time of anxious and awful expectation of the scene which was about to open, and the events which should next succeed.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

As an introduction to the succeeding scenes, seven trumpets are given to seven angels who stood before the throne, waiting to receive, and prepared to execute, the mandates of their glorious sovereign; but before they proceed, an angel, probably Christ, like the high priest, fills a golden censer with much incense, his own most grateful merit, and offers it with the prayers of the saints, to render them acceptable, and

give them efficacy with God. The angel then fills his censer with fire, the symbol of God's wrath, and casts it into the earth, as coals were taken from between the cherubim and scattered over Jerusalem, Ezek. x, 2, denoting the judgments of God which were about to be inflicted. No sooner was this fire cast into the earth, than there were voices, and thundrings, and lightnings, and an earthquake, the symbols of God's power and majesty in introducing commotion, troubles and revolutions, among the nations of the earth.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.

The trumpet, anciently, was the instrument used for collecting forces, and proceeding to war. Hence, Jer. iv, 19, Thou hast heard, O my soul the sound of the trumpet, the alarm of war; and chap. li, 27, Blow the trumpet—call together against her, (Babylon) the kingdoms of Arrarat, Minni, and Ashchenaz. As these scenes are opened by sounding trumpets, we may naturally expect scenes of war and distress to succeed, and we shall not be disappointed. When the first angel sounded, there followed hail, which God reserves against the day of battle and war, Job. xxxviii, 23, and fire mingled with blood, indicating, it may be, that furious spirit which burnt up a third part of the trees and green grass, or spread a scene of carnage and slaughter in the Roman empire, desolated so many cottages and villages, and laid so many cities and palaces in smoking ruins.

The tranquillity of the empire and church in the reign of Constantine was not of long duration. After his death, A. D. 337, discords subsisted between his sons, their reigns and lives were short, and his family soon became extinct. Even in his time, the Barbarians attempted irruptions into the empire; but were repelled. In the reigns of the succeeding emperors, the Franks, Almans, Huns, Sarmatians and Persians, invaded the empire, but were repulsed, especially by the genius and valor of Theodosius. Through this peri-

od we may consider the storm as collecting, but after the death of 'Theodosius, A. D. 395, under Alaric and his Goths, it burst with incredible violence, desolated Greece and the adjacent provinces, and penetrated Italy even to Rome itself, spreading slaughter and carnage, sparing neither sex nor age, desolating villages, cities and regions, wherever it came, that in the expressive language of the prophet, if the land was as the garden of Eden before them, it was a wilderness behind them. Soon after this gale subsided, after these ravages by the Goths, A. D. 405, Rhadagaisus and the northern Germans emigrated from their frozen region, commenced predatory excursions, slaughtered and laid waste wherever they directed their course, and menaced Rome itself. Repelled by the valor of the Roman arms, they invaded the provinces of Gaul, and 'as far as the ocean, the Alps, and the Pyrennees,' left the fair and populous cities, heaps of ruin behind them, and 'drove before them, in a promiscuous multitude, the bishop, the senator, and the virgin, laden with the spoil of their houses and their altars.'

As there are intermissions in natural storms, so in the apocalyptic storm of Gothic invasion. To the tremendous gales of Alaric and Rhadagaisus, succeeded the Suevi, the Alans, and the Vandals in 409, who, taking a western direction, ravaged and possessed the provinces of Spain; in 429 they passed the straits of Gibraltar, under Genseric their king, suddenly overspread the populous and fertile provinces of Africa, from Tangier to Tripoli, mercilessly slew those who resisted, and laid the cities in ruin wherever they turned their arms.

Scarcely was the fury of this gale exhausted, when another in 441, equally tremendous, was realized from Attila and his Huns. With his myriads, Attila invaded the empire of the East, and 'the whole breadth of Europe from the Euxine, to the Hadriatic, for 500 miles, was at once invaded, occupied and desolated, by the barbarians whom he led into the field.' A peace was concluded with the emperor; but the restless Hun, 450, threatened the East and the West. The storm

now burst upon Gaul and Italy. With 700,000 men he entered Gaul, destroying and burning wherever he came; and after desolating the West, turned his arms towards Italy, and filling all places from the Alps to the Appennines with carnage, terror and desolation, supported the character which he assumed, *The scourge of God and the terror of men*.—After these distressing scenes, the northern symbolical storm of Gothic invasion subsided. How aptly might it be represented by a storm of hail and fire mingled with blood.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

By the prophet, Jer, li, 25, God addresses Babylon as a destroying mountain, and affirms, that he would roll her down from the rocks, and make her a burnt mountain. This sufficiently informs us, that in the figurative style of scripture, mountains signify cities and kingdoms, as rolling them from the rocks, or rending them from their base, denotes their ruin and desolation. As these trumpets have their effect upon the Roman empire, denominated the third part, and Rome is the Babylon of the Revelation, are we not to consider Rome as the mountain now represented to be in a blaze, and that this fire was kindled by the martial fury of Genseric king of the Vandals, who, 455, sailed from Africa with his 300,000 men, landed at the mouth of the Tiber, marched directly to Rome, now enfeebled, and incapable of making resistance, by the attacks and depredations of Barbarian conquerors, seized the city, and for fourteen days abandoned it to the rapacity of his soldiers, who destroyed the buildings, defaced the palaces and churches, possessed their ornaments and treasures, and taking the wealth of the city for a prey, with an immense number of captives, went on board his ships, and returned to Africa.* Then

* We cannot but observe and admire the aptness and propriety of scriptural figures. The irruptions of the nations upon

was Rome like a mountain burning with fire, cast into a sea of trouble.

10. And the third angel sounded, and there fell a great star from heaven burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water.

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters because they were made bitter.

In the figurative style of scripture, Stars denote ministers of religion, and princes of state. Under the preceding trumpet, by the similitude of a burnt mountain, from Jeremiah, we had typified the destruction of Rome, and by the symbol of a star falling, from Isaiah, chap. xiv, 12, we have the extinction of the Babylonish prince; so in the falling of the star, under this trumpet, we have the suppression of the imperial power in Rome. As the sea is a collection of waters, and may denote the union of many people in one government, so rivers and fountains may be considered as the separate powers or parts of it, and as this relates to the empire of Rome, in this instance, the rivers and fountains may denote either the inferior authorities of the state, or the several governments which the northern nations had now established within the limits of the Roman empire. The star which fell was called *Wormwood*, the symbol of trouble and affliction, and the falling of this star upon the rivers and fountains and making them bitter, will signify, that upon the suppression of the supreme power in Rome, bitter discords between the respective authorities, which would generate contests and war, produce trouble and grief, and be fatal to many. This explanation we find supported by historical facts. Although the northern nations had dismembered, and erected independent governments in the remote provinces of the empire, yet the states of Italy were pre-

the empire, from the north, the region of cold, was represented by a storm of *hail*; but the attack of Genseric from the south, the region of heat, by fire.

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served, and Rome continued to be the seat of power and influence; but debilitated by reiterated attacks and depredations, when Genseric like a consuming blaze, seized its wealth, and captivated its citizens, it became as a mountain burning with fire cast into a sea of trouble. In this reduced and enfeebled state, Odoacer king of the Heruli, A. D. 476, came with an army, conquered the city, deposed Momyllus, or Augustulus, the reigning emperor, extinguished the imperial line, power, and even the Roman name, assumed the title, and was proclaimed king of Italy. Then the imperial power, the Roman star, fell from the political heaven, or the summit of earthly power and glory—and it fell upon the third part of the rivers and fountains of waters, the respective powers, producing bitter discords and contests, baneful feuds and emulations among the nations who had established themselves in the empire—Clovis with the Alemanni, the Visigoths, and Burgundians, with the never ceasing wars between the princes of Saxon blood, in Britain; and ultimately, and it may be principally, the violent contests and bloody wars which subsisted between the nations about the acquisition and government of Rome itself. For Theodoric king of the Goths in Illyricum A. D. 493, attacked Odoacer, took him prisoner, put him to death, and founded the Gothic kingdom in Italy. After this the Eastern emperor sent his lieutenants into Italy, and a war commenced between them and the Gothic kings, which subsisted twenty years with all its horrid scenes and calamitous effects, in which Rome was alternately taken five times by the different competitors, the Gothic kingdom entirely subverted, and Italy and Rome became a province to the emperor of the East. So the star called Wormwood, fell upon the rivers and fountains, and many died of the waters because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

In the figurative terms of scripture, the sun, moon and stars, denote the governing powers of the state, their falling and being darkened, the desolation of kingdoms and the extinction of civil power. By this figure is designated the destruction of Babylon, Isa. xiii, 10, 11, and of Jerusalem Matt. 24. In this instance, they are the great political luminaries of the world, and darkening the third part of them, so that a third of their beams, or rays, should be restrained, by which one third part of the world, the Roman empire, would be involved in darkness, imports that the rulers of it, the political luminaries, should be deposed, or extinguished; and the state be reduced to great perplexity and distress. This was verified in the event. Though Odoacer deposed the emperor, Augustulus, and Theodoric established the Gothic kingdom in Italy, yet Rome continued the seat of power, and her ancient form of government was retained. She still possessed her senate, her consuls, her patricians, and Romans executed the offices of state; but when it became an appendage to the Eastern empire, Justinian the emperor, constituted Longinus his lieutenant, with the title of Exarch, who came into the province, transferred the seat of government, from Rome to Ravenna, changed the whole policy of the government, deposed the senate, the consuls, and the patricians, instituted a different administration, and made Rome, which had been so long empress of the world, a small duchy, and tributary to a distant city—then was her political atmosphere darkened, the third part of the sun, moon, and stars, was smitten, that for Rome and the empire, the day shone not for one third part of it, and the night likewise.

After the vision of these trumpets, in appearance, the apostle saw an angel fly through the midst of heaven, the region of the atmosphere, announcing with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the voices of the other trumpet of the three angels which are yet to sound, intimating, that however distressing these calamities had been, yet judgments, more grievous and awful, awaited them under the trumpets which would succeed.

CHAP. IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened, by reason of the smoke of the pit.

3. And there came out of the smoke, locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12. One woe is past; and, behold, there come two woes more hereafter.

Angels are called morning stars, Job xxxviii, 7. Ministers of religion are stars in Christ's right hand, Rev.

i. Impostors, heretics, and false teachers, are wandering stars, Jude, ver. 13. This star, represented as falling from heaven, the region of light and purity, must consequently denote some impostor, or apostate teacher; his having the key of the bottomless pit, the region of darkness and error, opening the pit, and smoke proceeding from it which darkened the sun and air, his introducing some detestable doctrine, some damnable heresy, which would efface the glory of Christ, and obscure the gospel dispensation—and locusts issuing out of the smoke, having power to torment men like scorpions, and stings in their tails with which they should do hurt, corrupt agents, who, in propagating the delusion, should torment the bodies, and poison the souls of men.

This angel who had the key of the bottomless pit, we may suppose to be the heretic *Sergius*, who apostatised from the Christian faith. The smoke of the pit which darkened the sun and the air, the imposture of Mahomet, which so obscured the glory of Christ, and the dispensation of the gospel. The locusts were his disciples, or followers—Their king, whose name was Apollyon, *Destroyer*, was Mahomet himself. The process appears to have been this: Mahomet would invent and impose a new system of religion upon the world; but found himself unable to effect his purpose, according to his desire, through his ignorance of Jewish and Christian doctrines. In this state of embarrassment and suspense, he became acquainted with *Sergius*, or Baheira, a Nestorian monk, with whom he formed an intimacy; and the monk for some crime having been excommunicated and expelled his monastery, was received by Mahomet into his house. From *Sergius* he derived the information and aid requisite for an accomplishment of his design, and was prepared to commence the work of imposture and delusion. Having matured his system, A. D. 608, he began to propagate his doctrine and proselyte to his religion. In the year 612, he publicly assumed the office and authority of a prophet. In the heretical excommunicate, *Sergius*, we have the star fallen from heaven, in the informa-

tion and aid which he afforded Mahomet, in completing his system. the key with which he opened the bottomless pit—in the propagation of the imposture, the smoke and fumes of the pit, which darkened the sun and air, the glory of Christ and the gospel—in Mahomet and his adherents, we have Apollyon and the locusts. To the locusts power was given to torment men five months. Mahomet began publicly to propagate his delusion, A. D. 612, in Mecca, in Arabia. Being opposed in Mecca and his life in danger, he fled to Medina 622. He now taught his disciples, that religion was to be propagated by the sword, and commenced the horrid work of destruction. He attacked the merchants of Mecca, and robbed and plundered all who would not acknowledge him as God's prophet, and embrace his doctrine. Soon he subjected the greater part of Arabia, and turned his arms upon Syria. He died in 631, in twenty three years having "established a new religion and a new empire, greater than Germany, Italy, France, Spain, Great Britain and Ireland." His successors extended their conquests so successfully, that in 651 they had subdued all Persia, Syria, Judea, Egypt and the Roman provinces in Africa.

After a suspension of about fifty years, produced by internal discords and contests, they renewed their enterprises, and passed from Africa into Spain, with those immense armies and rapid successes which menaced the conquest of all Europe, and the total extinction of the Christian name. From Spain they proceeded to France, but after some successes, realized a terrible defeat which terminated the career of their glory and their arms. Bishop Newton from Mr. Mede remarks, "It sounds incredible, but most true it is, that in the space of eighty, or not many years more, they subdued and acquired to the diabolical kingdom of Mahomet, Palestine, Syria, almost all Asia Minor, both Armenias, Persia, India, Egypt, Numidia, all Barbary, even to the river Niger, Portugal, and Spain. Neither did their fortune or ambition stop till they had added also a great part of Italy, even to the gates of Rome; moreover, Sicily, Candia, Cyprus, and the other islands of

the Mediterranean Sea. Good God! how great a tract of land! how many *crowns* were here? No nation ever had so wide a command, nor ever were so many kingdoms subjugated in so short a space of time."

The mind is instantly impressed with the extent and terribleness of this woe, and the dreadful calamities inflicted upon the world under this trumpet. The scene of slaughter and blood, of desolation and misery, which pervaded such extensive regions, is more easily conceived than described. In one battle, as the general writes the Califf, or emperor, they killed 150,000 men, took 40,000 prisoners, destroyed all the fugitives, and 'God made them masters of their country, and wealth, and children.' Upon their proceeding from Spain with their wives and children, to establish themselves in France, commenced perhaps one of the most bloody battles, which ever was fought. On the part of the Saracens, or Mahometans, fell 350,000 men with their general.

If we inquire for the correspondence between the type and the substance, the prediction and the event, it may be instructive and convincing. Arabia is the native soil of locusts, and these typical locusts, the Saracens, or Mahometans, originated in Arabia. Locusts proceed from pits or holes, and Mahomet invented his imposture, which came from the bottomless pit, in a cave. When the pit was opened, smoke ascended which darkened the sun and air, and the delusion of Mahomet obscured the Sun of righteousness, and involved the Roman world in spiritual darkness. Let us proceed to a more particular analogy. Though their heads, similar to natural locusts, were like the heads of horses, yet they had faces like men, and hair, as women, and the Arabians, Saracens, or Mahometans had faces and beards like men, and as women, dressed and plaited their hair. The locusts had crowns upon their heads, and the Mahometans wore ornamented turbans, or caps, like crowns, and boasted, that their common dress was equal to the crowns of kings. The locusts had teeth like the teeth of lions, strong to devour, and the Mahometans, by their spoliations and rav-

ages, devoured as it were the whole earth. As natural locusts have a hard shell on their breasts, these typical locusts had breast-plates, and the Mahometans had their defensive armor as well as their offensive weapons--and the sound of their wings was as the sound of many horses running to battle, and the Mahometan armies principally consisted of cavalry, they excelled in horsemanship, as did their horses for their speed or swiftness, by which as it were they flew to battle and conquest. The locusts were also like scorpions which have venom in their tails, and the Mahometans drew after them a train of tormenting evils, by their arms, to the bodies, and by their doctrines, to the souls, of men. The locusts had a king over them, the angel of the bottomless pit, and Mahomet was the teacher of his followers, the general of his armies, and the king of his subjects. The name of the king, in Hebrew, was Abaddon, and in the Greek, Apollyon, *The Destroyer*—and Mahomet destroyed the bodies of men with his sword, and their souls with his doctrine. These mystic locusts had their particular orders or instructions. They were commanded not to hurt the grass of the earth, nor any green thing, nor any green tree, but only those men who had not the seal of God in their foreheads—and the Mahometan chiefs gave particular orders to their armies, not 'to destroy any palm-trees, nor cut down any fruit trees, nor do any mischief to cattle, except such as they killed to eat'—and it was also the professed design of the Mahometans not to destroy property and make conquests, but to exterminate error and idolatry, and propagate, as they termed it, the true religion. As it was the divine design, by these locusts, or the Mahometans, to chastise those men who had not the seal of God in their foreheads, or corrupt and degenerate Christians, so it was given them not to kill, overturn and subdue the Christian power, or state, but torment, humble and distress men, five months; and the tormenting influence of the typical locusts, or Mahometans, was restricted to that term. Their religious code forbade them to make war in the sacred months, the two first, and the two last, of the year. Accordingly they commenced their enterprize in the spring, and ter-

minated them with the summer. So as natural locusts live only five months, these mystic locusts lived, martially, for that term only. But if we understand the five months prophetically, which is the most probable and important, as this is a prophecy; the five months, computing each day for a year, will be one hundred and fifty years, and this was the term of Mahometan success. 'Their power of tormenting men was chiefly in that period.' According to history, they commenced their conquests, A. D. 612, when Mahomet began to propagate his doctrine, and continued them until A. D. 762, when the calif, or emperor, Almansor built Bagdad, and called it the city of peace. 'From this time the califs, who before had removed from place to place, and pursued their conquests, had a fixed residence; the Mahometans became a regular people, and their power began to decline. After this also they had no more one king over them, as Spain revolted and set up a king, or head, in opposition to the reigning family.'

The locusts, or Mahometans, were invested with power to torment those men who had not the seal of God in their foreheads, or Christians corrupted with idolatrous superstition; but not to kill them—and they ravaged the richest provinces, repeatedly besieged Constantinople, and wasted Italy, even to the gates of Rome; but could subdue the empire, neither of the east, nor the west, nor extirpate the Christian name—and it is very remarkable, that when they attempted Savoy, Piedmont, and the south of France, where the Christian religion was least corrupted, and the doctrines of the gospel were preserved in the greatest purity, they were defeated in several battles by the famous Charles Martel, which terminated their conquests and their glory.

This resemblance between the typical locusts and the Mahometans, must impress every candid, contemplative mind; but it is rendered more complete by the observation, that 'there happened in the extent of this torment, a coincidence of the event with the name of the locusts. The Mahometans have made inroads in all those parts of Christendom where the natural locusts

are seen and known to do the most mischief, and no where else, and that too in the same proportion. Where the locusts are seldom seen, there the Mahometans stayed little, where the locusts are seen most, there they stayed most, and where they breed most, in Arabia, they had their beginning and their greatest power.'

After the description of the locusts, it was proclaimed, One woe is past: and behold there come two more woes hereafter—the more distinctly to impress the mind with these woes, or the calamities inflicted under these trumpets, and to intimate, that a term of time would intervene between this woe and that which would succeed.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour and a day and a month and a year for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth and brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

19. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

After the vision of the locusts, or Mahometans, the apostle heard a voice from the horns of the golden altar which stood in the temple, before the holy of holies, saying, to the sixth angel, Loose the four angels which are bound by the river Euphrates. These four angels were the princes of four Turkish principalities situated by that famous river, now to be employed, as instruments in divine providence, for punishing the degeneracy of superficial and corrupt Christians. For this purpose they were prepared for an hour, and a day, and a month, and a year. Their army consisted, chiefly, of cavalry, or horsemen. The apostle heard the number of them. This was very great, myriads of myriads. They had breastplates of fire, or red, of jacinth, or blue, and of brimstone, or yellow, and out of their mouths proceeded fire and smoke and brimstone. For their power was in their mouths and in their tails. As they spread desolation and misery before them, they drew a destructive train after them. The rest of the men, the Christians of the West, the spectators of these distressful scenes, were not reformed by these judgments, neither repented of their idolatry, nor of their magic, nor of their debaucheries, their injustice, nor their thefts.

These four angels were the four Turkish sultanies, or principalities, which had been established upon the river Euphrates. The manner appears to have been summarily this. The Tartars, or Turks, commenced conquering and predatory enterprizes from Tartary, or Turcomania. They proceeded in their enterprizes, until they came to the Euphrates. They established one Sultany at Bagdad, A. D. 1055, another at Damascus, 1079, one at Aleppo the same year, and another at Iconium 1080. These principalities were upon, or contiguous to the Euphrates. When they were concerting and preparing to execute new enterprizes, a religious frenzy was excited in Europe by the pope. It was represented as an intolerable grievance,

that Jerusalem, *the holy city*, in which Christ had been crucified, and which contained the bones of so many martyrs, should be possessed by the infidels, or Mahometans—and represented as a most laudable and meritorious effort to wrest it out of their power. For this purpose the Christians waged the crusades, or holy wars. The banner of the cross was unfurled, and superstition filled its ranks. Immense armies were raised and conveyed to Syria, and the Holy Land. These filled the country contiguous to the Turks, obstructed their progress, and thus bound those four angels in the great river Euphrates. These wars began in the eleventh, continued through the twelfth, and ended in the thirteenth century—and so long were those angels bound. But when the crusades were abandoned, those restraints were removed, and these angels were loosed. After various changes among them, they united under Ortogrul, as a common head, and pursued their conquests. They are called an army of horsemen, and the Turkish armies consisted principally of cavalry. Their horses had heads like lions, strong, courageous and fierce, and the Turks were barbarously fierce and bloody. It is said, that out of the mouths of the horses issued fire, and smoke, and brimstone, a manifest allusion, says Dr. Newton, 'to guns and gunpowder which were invented under this trumpet;' and which were so useful to the Turks in making conquests.* With these they broke into Europe, besieged castles and cities, battered walls, and

* Mr. Lowman objects against applying the fire, and smoke and brimstone, to guns and gunpowder, because they were not invented when the apostle had this vision. Neither was the imposture of Mahomet invented when the apostle had the vision of the locusts, which Mr. Lowman applies to the Mahometans. And is it more improper to apply the fire, and smoke, and brimstone to guns and gunpowder, because they were not invented, than to apply the locusts to the Mahometans, when their imposture was not conceived? It is very doubtful whether the apostle had any knowledge of the subjects exhibited in his visions, unless they were particularly explained. He had the visions, and simply related what he heard and saw.

reduced Constantinople, making use of cannon of an enormous size, some of which carried balls of one, two, and three hundred pound weight. How strikingly was a Turkish army, consisting principally of horsemen having such a terrible artillery in its front, represented by horses out of whose mouths issued fire and smoke and brimstone?—Their army is described as being very great. Two hundred thousand thousand horsemen, and horsemen have constituted, principally, the Turkish armies, which are said to consist of 7 or 800,000 men. They had breastplates of fire, and jacinth, and brimstone, of scarlet, blue and yellow, and the Turks have ever preferred these colors for their martial dress, and of these colors are their standards. Their tails had heads, like serpents which ejected venom, and, like the Mahometans, the Turks who embraced their religion, drew after them a train of the same poisonous and destructive evils, to the bodies and the souls of men.

These angels were prepared for an hour, and a day, and a month, and a year to kill the third part of men. If this be understood literally, it expresses a complete and prompt preparation for the evils which they were to inflict; but if prophetically, it defines the term of their destructive influence; and an hour, and a day, and a month, and a year, will comprize the whole period. A year will be 360 years, a month 30, a day will be one year, and an hour will be fifteen days, which will make 391 years 15 days. 'Now,' says Bishop Newton, 'it is wonderfully remarkable, that the first victory of the Turks over the Christians was A. D. 1281, when Ortogrul crowned his victories with the conquest of Kutahi from the Greeks.' They took Cameneic from the Poles 1672. This was exactly 391 years—and if the time when they took Kutahi could be ascertained, it might give the fifteen days with equal exactness. This, it is to be observed, was the term for which power was given them to *kill*, or subdue and make conquests. Their power to exist might continue, and wars between them and other nations might subsist, in which they might obtain victories and suffer defeats; but at the end of 391 years and fifteen days, their

power to *kill*, to subdue and extend their conquests should determine and cease; and according to the most accurate historians, the conquest of Cameniec elevated them to the zenith of their power and glory. From 1672 their power hath so gradually declined, that with difficulty, they now support themselves as a powerful state. This illustrates the consent between the prediction and the event, and should convince us of the precision with which the spirit of prophecy predicted future scenes and events. Though their power was limited to an hour, and a day, and a month, and a year, it is implied, that it should be exerted through that term, and for 391 years, the Turks pursued their conquests with astonishing success, spread such a terrible scene of desolation as perhaps the world had never witnessed, and completely executed their commission by killing, or conquering and subduing, the third part of men, or the empire of the Greeks. Having conquered the Eastern provinces, they passed into Europe in A. D. 1453, took Constantinople, and in succession, all the European provinces of the eastern empire realized the fate of the capital city. But their power to kill was restricted to 391 years, and since the conquest of Cameniec, A. D. 1672, whenever they have attempted the conquest of other states, they have experienced repulse and defeat.

Though the rest of the men (who had not the seal of God in their foreheads, the Latin church,) were not killed by these plagues, and had witnessed the calamities with which God chastised the eastern, for its declensions, formality, voluptuousness, ambition and idolatrous superstition; yet they repented not of the works of their hands; but persisted in the worship of devils, demons, deified saints and martyrs, and idols of gold, and silver, and brass, and wood, and stone, which can neither see, nor hear, nor walk. Neither repented they of their murders, their persecutions and assassinations, nor of their sorceries, their magic, their pretended miracles and revelations, with which, like Simon Magus, they bewitched the people, nor their fornication, nor their thefts—an intimation, that as the

rest of the men, the western church, were not reformed by the calamities inflicted on the Eastern, but continued, impenitent as they had been partakers in their sins, they should be in their plagues, and the judgments of God would next be inflicted on them.

CHAP. X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven, spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings.

Of this chapter, only the general subjects shall be summarily expressed.

The apostle had a vision, ver. 1, of a very august personage, a mighty angel, clothed with a cloud, the symbol of divine majesty, and on his head was a rainbow, the symbol of God's most gracious covenant with his people. His face was splendid as the sun, and his feet were as pillars of fire. This angel from the similarity of appearance with the personage, chap. i, appears to have been Jesus Christ. He had in his hand, v. 2, a little book open for the inspection of all. He set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, v. 3. as when a lion roareth: when he cried, seven thunders uttered their voices. When the seven thunders uttered their voices, and the apostle was about to write, he was instantly directed to seal up those things which the thunders uttered and not write them. It is consequently improper for us to conjecture what they were. He then saw the angel lift up his hand to heaven and heard him swear by him that liveth forever and ever, that there should be time no longer, or more correctly, the time should not be yet—the mystery of God should not yet be finished; but in the days of the voice of the seventh angel, when he shall begin to sound, these mysterious scenes of divine providence should be consummated, and the millennial state of the church commence, according to the assurance which he had given to his servants the prophets. The apostle was then directed to take the little book and eat it up. Complying with the direction, he observed, that in his mouth it was sweet as honey, but in his belly it was bitter—signifying, that however pleasant and agreeable was the revelation of future events relating to the

church, in its effects, it would be painful and distressing. He was then informed, that he must resume his prophetic office, and prophesy before many nations, and peoples and tongues, and kings.

CHAP. XI.

1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war with them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to

another; because these two prophets tormented them that dwelt upon the earth.

11. And after three days and an half, the spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them that saw them.

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven.*

* Different opinions have been adopted respecting this little book. Some have considered it to be a part of the same book which the Lamb opened, containing the events of the seventh seal. But this is evidently a vision distinct from the vision of the book sealed with seven seals; and to make it 'the remainder of the book which had been opened, would make it only a continuation of the same vision, and confound and reduce the book sealed, and the little book, into one volume. Some also consider it as containing the events which would exist under the seventh trumpet. But the events of the seventh trumpet which constitute the third woe, and are immediately preparatory to the millennium, are very different from the contents of the little book, the witnesses prophesying in sackcloth, and the beast persecuting them for their faithful testimony against his impious idolatry. Dr. Newton terms it a codicil, supplement, or addition, to the book sealed with seven seals. This may be true in his sense of it. If we review the series of visions exhibited under the seals and trumpets, we shall find it contains a succession of events, from the commencement of the revelation, to the seventh trumpet and third woe. This will include the calamities inflicted upon the "pagan power of Rome, and the persecution of Christ's faithful followers from the time of the apostle, to the conversion of the empire from paganism to Christianity. After this great revolution, we shall find the series continued by the trumpets, through the incursions of the northern nations upon the Christian empire, until its final dissolution by the Goths under the fourth trumpet. We shall find it continued under the fifth trumpet in the woe of the Locusts, the Saracens, or Mahometans, and the scene of delusion and desolation which they acted; and under the sixth, or second woe, in the wars, spoliations and miseries of the

A reed being given the apostle, v. 1, he was directed to rise and measure the temple of God, and the altar, and them that worshipped therein. The temple and altar were the seat of God's worship, and a visible type of the church, and they that worshipped therein, denotes those who worshipped him in spirit and truth—the true church of Jesus Christ. Measuring the temple and the altar, corresponding with sealing the servants of God in their foreheads, chap. vii, suggests, that the church is precisely circumscribed and limited, and the subject of God's gracious care and protection. The Lord knoweth them that are his. But the court, without the temple, leave out, and measure it not, for it is given to the Gentiles. As by the temple and those who worshipped therein, we are to understand the true church, by the court and holy city, we are to understand superficial, nominal professors, by not measuring the court because it was given to

Turks to 1672. But these two woes were inflicted principally on the eastern empire and church. The church and empire in the west were generally exempted from them. Consequently, no particular vision related to the defection, superstition and idolatry of the church in the west, only the general intimation, that the *rest* of the men repented not of their deeds—nor had any description been given of the sufferings of God's faithful servants for the truth as it is in Jesus, for the term of a thousand years. But it was within this period, under the fifth and sixth trumpets, that the mystery of iniquity wrought most powerfully, that the witnesses testified faithfully, against the prevailing corruption, and suffered the resentment and vengeance of the beast. It shall now be submitted whether it were not the design of the Divine Spirit to introduce the little book which relates entirely to these subjects, as a *collateral prophecy*—and thus by the trumpets, or woes, to exhibit the calamities of the empire and church in the east, and by the little book, the idolatry of the church in the west, and the sufferings of God's faithful servants for the truth; and by them unitedly, to give a complete prophetic system of the whole empire and church, and the persecution of God's people for righteousness' sake. To this it may be added, that as the blasphemy, wickedness and persecutions of the beast, and the testimony and sufferings of the witnesses, are the important subjects of the subsequent visions, the little book is a proper introduction and natural preface to them, preparing the mind to contemplate them intelligently and with improvement.

Gentiles, it is intimated, that nominal, superficial professors were abandoned to the superstitious, idolatrous spirit of the Gentiles which would predominate and reign in them. In these types we have the two capital characters in the grand drama. In the temple, altar and those who worship in them, we have the true church, designated by *The witnesses*—and by the court, given to the Gentiles, the devotees of idolatry, denominated, *The beast*. The court being given to the Gentiles, and the holy city trodden under foot forty and two months, define the term through which this idolatrous power should continue, forty and two months, or 1260 years. *Giving power* to the two witnesses, v. 3, to prophecy one thousand and two hundred and threescore days, or years, expresses the protection and support which should be extended to them for the same period, through their arduous conflict with the beast—the same term with the forty and two months that the Gentiles should tread the holy city under foot. They are characterized *witnesses*, from the part, or service, they would perform. Evidence, or witness, implies controversy, or debate, and it is the office of witnesses to testify in support of fact, or truth, and in this instance, the question would be, What is truth, or, Who is head and king of the church? Christ assumes the honor and prerogative; but the beast would worship demons and idols. These were Christ's witnesses, and it would be their province to testify in support of Christ's supremacy, and remonstrate against all idolatrous adoration. When superficial Christians worshipped idols they would testify against it. They are called *two*, being the least number which the scriptures admit as competent to the support of a fact, and sufficient for every such purpose. By the mouth of two or three witnesses shall every word be established.* It is said, They shall prophesy, not that it

* Mr. Faber insinuates, that the two witnesses are the 144,000, to denote that they are a great number. That they are two in relation 'to the pre-christian and post-christian, or the church before and since the coming of Christ. But as he apparently abandons this, and admits, that the two churches are consoli-

would be their office to predict future events, but to reprove, instruct, and exhort, which the word prophecy is used to signify in scripture. As sackcloth was the dress of mourners, it is said they should prophesy in sackcloth, to denote, that the term of their testimony would be a continued scene of trouble and sorrow. Ver. 4, 5, 6, define their powers and privileges. These are the two olive trees, and the two candlesticks, the two anointed ones, which stand before the God of the earth, Zech. iv, 11. That is, they support the cause of God, in the time of their testimony, as did Zerubbabel and Joshua after the Babylonian captivity. If any man hurt them, fire proceedeth out of their mouths. They denounce God's judgments against the persecutors of his people. They shut up heaven that it rain not, as Elijah did in the days of Ahab. They turn water into blood, and smite the earth with plagues, as did Moses and Aaron in Egypt. They supply the place, and answer all the purposes to the cause of God, which the most eminent prophets did in their time, ver. 7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war upon them and kill them. Critics have observed, that when they shall have finished their testimony, is not simply a defective, but an erroneous translation. That it ought to have been rendered while they shall perform, or when they shall be about to finish their testimony, the beast shall make war upon them. This makes the sense plain, as it would be unnatural, that the beast should make war upon them after they had finished their testimony and ceased to torment him; but natural, that exasperated by their testimony, he would make war upon them and kill them, to suppress their remonstrance, and relieve himself of the torment. If we read the text, while they shall perform, or be about to finish their testimony, the sense will be manifest—in the time of their proph-

dated in the 'church general' consisting in the witnesses, and that the explanation given is correct 'in the spirit' of it, criticisms upon this part of his elaborate and confused dissertation shall be omitted, see v. ii, p. 15.

ecy, in the last part of the 1260 years, the beast shall make war upon them and kill them, ver. 8. And their dead bodies shall lie three days and an half in the great city, or church, of Rome, or in the Roman empire, which is spiritually called Sodom, for its voluptuousness and corruption of manners, and Egypt, for its idolatry, oppression and cruelty, where also our Lord was crucified in the persecution of his people, as he will be in the great city, in the persecution of his members, ver. 9. And they of the people, and tongues, and kindreds, and nations, the numerous subjects of the empire, shall see their dead bodies three days and an half, and shall not suffer them to be put in graves, denying them the privilege of sepulture, and exposing them to indignity and contempt. Three days and an half may be specified, to manifest the great disproportion between the time of their suppression, and the time they should be supported in testifying against the blasphemy or idolatry of the beast. But as three days and a half, to three years and a half, or as three years and a half, to 1260 years. It may also be used to denote, that as three days and a half is the longest time that a dead body will ordinarily continue without putrefaction, so the witnesses, or the church, should be reduced to a state the nearest to irrecoverable extinction, yet through the vigilance and interposition of her Lord and head, should not see corruption, ver. 10. And they that dwell on the earth, the worshippers of the beast, shall see their dead bodies three days and an half, the time of their suppression, and 'shall rejoice,' or exult, over them in their depressed and afflicted state, 'and shall make merry, and send gifts to one another, because these two prophets were dead,' and would no more vex and torment them, ver. 11. And after three days and an half, when their persecutors supposed their dead bodies were about to putrefy and dissolve, the spirit of life from God entered into them, and they not only revived, but stood upon their feet, importing, that they now possessed ability to renew their testimony against the beast, and would torment his worshippers, which filled them with surprise and

confusion, ver. 12. 'And the witnesses heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud,' became the subjects of special divine protection, which secured them from the rage of their persecutors, 'and their enemies beheld,' or perceived it to their mortification and regret, ver. 13. 'And the same hour' that the witnesses received this special protection, 'there was a great earthquake,' a violent commotion, and the tenth part of the city fell, or there was a serious revolt from the church, and in the earthquake, or convulsion, there were severe conflicts and bloody battles, in which 'were slain of men seven thousand, and the remnant,' who escaped the catastrophe, 'were affrighted and gave glory to God' by ceasing from persecution and submitting to his providence.

This paragraph discloses the contents of the little book. They are given in miniature, as they would be more amply exhibited in subsequent visions. The two woes, of the Mahometans and Turks, with this vision of the beast and the witnesses, constitute a prophetic system of the great events of divine providence which related to the empire and the church, to the period in which they terminate—the subversion of the Mahometan religion and the third woe, or the destruction of the beast. As the conflicts of the beast and the witnesses are very interesting, a narrative of facts, illustrating those subjects may be instructive and pleasing, and shall now be given very concisely.*

After the church was relieved from the sufferings of Pagan persecution by Constantine, and received civil protection and immunities from the state, about A. D. 323, the spirit of pure and fervent christianity began to relax and decline—professors became sensual and formal—bishops and pastors aspiring, avaricious and tyrannical, and Zion sat on the ground.

* The reader is desired to observe, that no specific character is given to the beast. The term, and others of a similar import, is used in the sense which it sustains in the text. The character will be developed in the prosecution of the work.

In the fifth and sixth centuries, the Goths inundated and subdued the empire, erected independent kingdoms in it, and established Pagan idolatry in their respective dominions. In these events the unmeasured court may have been given to the Gentiles. In this innovating and corrupting period, the power of godliness and practical piety, which had realized a visible diminution, were superseded by ambition, avarice and voluptuousness, in christian pastors and professors. Superstition which had been gradually increasing, assumed an idolatrous form. Images, introduced in aid of devotion, became objects of impious adoration. Pompous Pagan rites were incorporated with sacred institutions—and the christian religion being reduced to Pagan taste, the Gothic princes gradually abandoned Pagan idolatry, embraced the religion of the church, and became the servile devotees of the pope, or bishop of Rome. In 606, the decree of the Eastern emperor constituted the bishop of Rome universal bishop, and the subordinate clergy acknowledged his supremacy in the church. The pope, or universal bishop, exercised his recently acquired authority for the support and increase, rather than the suppression, of superstitious idolatry, and the Gothic kings, or the beast, as the champions of the church, were prepared to support his authority and execute his idolatrous decrees. A. D. 787 the eastern empress convened a council at *Nice*, and invited the bishop, or pope, of Rome to attend it. This he declined in person, but sent his legates, or ambassadors, with letters recommending idolatrous rites. The council decreed, that images of Jesus Christ, the virgin Mary, angels and saints, should be placed in churches, to render devotion more solemn, and that men should worship them, but not with supreme adoration. Extracts of this decree were circulated through the churches with promptitude and zeal by the pope, and the Gothic kings were prepared to aid his views and make war upon those who should resist or oppose him. Now visibly the Gentiles began to tread the holy city under foot.

As we have seen how this idolatrous innovation was effected, let us consider the efforts of the *witnesses* for its suppression and extirpation. The decree of the council which recommended image worship, was zealously opposed by some churches in the west. A. D. 794 Charles the great convened a council of 300 bishops of various nations, which condemned the decree of the Nicene council, and the worship of images. Even some bishops from Italy were present, and had influence in the decision of this respectable council. In Britain, many churches lamented and execrated the worship of images, and idolatrous superstition.

In the *ninth* century, superstition, idolatry and wickedness increased, and were seriously opposed by pious pastors and professors. Masses and pilgrimages were condemned. Agobard, arch-bishop of Lyons, wrote against the use of images, and insisted, that there was no mediator between God and man, but Jesus Christ. In this century, the popish doctrine of transubstantiation, that in the sacrament, the bread and wine are changed into the real body and blood of Christ, was first propagated. But this was instantly opposed by many bishops and learned men. In Italy itself, the supremacy of the pope was positively denied. Claude, bishop of Turin, was an eminent and zealous witness. In many writings he asserted, that Jesus Christ was the only head of the church, and the equality of all the apostles with Peter—denied the popish doctrine of merit, and works of supererogation—rejected traditions, the worship of saints, images, relics, pilgrimages, the use of prayers for the dead, and explained the sacrament conformably to the ancient doctrine of the church. He may be said to have sown the seeds of the reformation. His doctrines were embraced and supported for centuries in the vallies of Piedmont.

The *tenth* century, the popish writers acknowledge to have been the most illiterate and ignorant, the most debauched and wicked, of any age since the coming of Christ. They lament the total want of famous popes and princes—and particularly, that fifty popes in a hundred and fifty years, had so totally degenerated

from the piety of their ancestors, that they were more like apostates, than apostles. And when the whole head is sick, and the whole heart faint, we are sure of a distempered state of body. Popish writers lament, that Christ was asleep, and there were none to awake him. In this long and dreary night, the subtil enemy sowed tares in abundance. Yet there were some who shone as lights in a dark place, and remonstrated against the degeneracy and corruption of the times. A council composed an orthodox creed, omitting masses, purgatory, and the popish inventions. Churches still retained and read the scriptures in the vulgar tongue. Great opposition was made to the celibacy of the clergy—many opposed the doctrine of transubstantiation, and gave genuine expositions of the nature and design of the Lord's supper.

In the *eleventh* century, ignorance, superstition and profligacy greatly prevailed, and the tyranny of the popes was exercised to an enormous extent, (especially by the ambitious and arrogant *Hildebrand*, who assumed the name of Gregory the VII,) in deposing emperors, and absolving subjects from their allegiance. True religion was more corrupted, and degenerated into pretended miracles, apparitions of departed spirits, dreadful tales about the pains of souls in purgatory, penances, masses, legacies to redeem souls from purgatorial punishments, and pilgrimages, especially to the holy sepulchre in Jerusalem. Yet this dark, superstitious and wicked age, was not destitute of faithful witnesses for the truth. Emperors and princes opposed the usurpation of the popes, and particularly Berengarius arch-bishop of Tours, who professedly wrote against transubstantiation, and declared, that 'the church of Rome was a church of malignants, the council of vanity, and the seat of satan.'—His doctrine was termed, *the Berengarian heresy*, his followers were numerous, and ancient, popish historians affirm, that 'he corrupted the Italians, French and English, with his depravities'—rather, impressed them with his excellent doctrines and precepts. The tenth and eleventh centuries were the dark night of popery, but in the *twelfth*

beams of light began to appear. While the popes exercised their tyranny, and gross darkness covered the people, Fluentius bishop of Florence, taught publicly, 'that antichrist was born and come into the world.' Preachers inveighed bitterly against the corruption of the clergy, the pride and tyranny of the popes, and affirmed, 'that antichrist' was born in the city of Rome' and would occupy 'the apostolical chair.' We are now rapidly progressing to the period in which the witnesses eminently prophesied in sackcloth, and the beast made war upon them, overcame and killed them. Arnold of Brescia opposed the doctrine of the church, and the civil jurisdiction of the pope and clergy, for which he was burnt and his ashes were thrown into the Tiber, A. D. 1055. But the eminent witnesses of the age, were the *Waldenses*, so called from Peter Waldus, a rich citizen of Lyons, who piously, zealously, and with wonderful success, explained and inculcated the doctrines of the gospel; and the *Albigenses*, so termed from Alby, a city in the south of France. These openly opposed and denounced the tyranny of the pope, and the corruption of the clergy, affirming, 'that the church of Rome had renounced the faith of Christ, and was the whore of Babylon—that the fire of purgatory, the sacrament of mass, the worship of saints, and propitiations for the dead, were inventions of satan.'

In the *thirteenth* century, the errors and vices of the clergy and the corruptions of the church continuing, the testimony of these witnesses so mightily prevailed, and so exasperated and terrified the pope, that he exerted his power to suppress them. The inquisition was instituted and armies raised to subdue them—These armies exercised the most horrid cruelties, inflicting the most painful torments, and by murders and depredations, spread a dismal scene of blood and ruin through all their region. It was calculated, that in France only, a million of lives were destroyed. These with many cotemporaries, bare testimony against the dominant errors and vices, with primitive fortitude and zeal—for which they suffered all the tortures which

popish subtilty and rage could invent. Overpowered and dispersed, they fled to various parts of Europe in which they continued their testimony, and made many proselytes to their doctrine.

In the *fourteenth* century many publicly and zealously opposed the errors and idolatries of the Romish church. The Waldenses and Albigenses having fled for refuge to foreign nations, some to Britain and some to Germany, so multiplied, that they were computed to be eighty thousand in Bohemia and Austria, and defended their doctrines even to death. Under the name of *Lollards*, from a preacher of that name in Germany who was burnt for heresy, 1322, they opposed the authority of the pope, the intercession of the saints, mass, extreme unction, and other idolatrous superstitions. In England, the famous John Wickliffe, having embraced their tenets, propagated and filled England, and almost all Europe, with his doctrine—His confutations and remonstrances made an extensive impression and many proselytes, who with great constancy, adhered to the faith. Wickliffe died 1387, but popish malice and rage would not permit his ashes to rest in peace. His body was dug up, and with his books burnt.

In the *fifteenth* century, William Sawtre, Thomas Badby, and Sir John Oldcastle, for testifying against popish corruptions and abominations, were apprehended, condemned, and burnt in succession. In Italy, Jeronimo Savoruolo, for preaching freely against the vices, the luxury, avarice and debauchery of the clergy, and the pope, was excommunicated, imprisoned, tortured and burnt, by the order of a council. In Bohemia, John Huss and Jerom of Prague, having received Wickliffe's books, for embracing and zealously propagating his doctrine, were perfidiously apprehended, condemned and burnt, by an order from the council of Constance. This perfidious and cruel act, so irritated their numerous adherents, that they took arms in their own defence. To suppress them, armies were raised and sent against them, and conflicts and battles succeeded, in which they were overcome and dispersed—when they receded from public view, and resid-

ed in mountains and caves—then their testimony was visibly suppressed, *the witnesses were slain*, and their dead bodies, their cause desperate, lay in the street of the great city, exposed to public indignity and contempt.* Then they who dwelt on the earth, the subjects of the beast, rejoiced and sent gifts one to another, because the prophets were dead, and would no more reprove and torment them. Soon however, after three days and a half, in Luther, Calvin, and other reformers, the spirit of life from God entered into them, their cause was patronized by able advocates in church and state. Between A. D. 1530 and 1537, the protestant princes of Germany, in the league of Smalcalde, associated for their defence and then they stood upon their feet: This filled those who saw them with consternation, and great fear fell upon them. This excited the wrath of the beast, who renewed the war, in which his armies obtained a decisive victory 1547, and they were again depressed. Soon however in the wonderful providence of God, they renewed the contest, completely defeated the army of the beast, 1550—terms of pacification were ratified at Passau, 1552, and confirmed at Augsburg 1555, by which they were tolerated and protected in the free exercise of religion, and admitted to civil privileges in the state; in which, in the symbolical language of scripture, they heard a great voice from heaven, saying, *Come up hither*—then they ascended to heaven in a cloud, and their enemies saw them secured from their power, and confirmed in their state.† And the same hour there was a great earthquake, a violent commotion, and in the earthquake, or convulsion, were slain seven, or many, thousand men, the tenth part of the city fell, there was a serious revolt from the church, and the remnant, their enemies, the subjects of the beast, were affrighted, and gave glory to the God of heaven, by desisting from perse-

* "At this period," says Mr. Buck, "every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities which had been inculcated upon them."

† See note at the end of the Chapter.

cutting the witnesses, and submitting to his providence.

This paragraph discloses the contents of the little book, the Gentiles treading the holy city under foot, or the idolatrous beast exercising his tyranny and wickedness—and the witnesses for Christ, prophesying in sackcloth, suffering persecution for righteousness' sake, and exercising the faith and patience of saints. These subjects have been exhibited, by selecting some instances from a great cloud of witnesses, the more impressively to disclose the mystery of iniquity, and the persecuted cause of Christ—and will be more amply displayed in the prosecution of the work.

14. The second woe is past, and behold, the third woe cometh quickly.

15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

16. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great, and shouldst destroy them that destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundings, and an earthquake, and great hail.

The contents of the little book, which had been introduced parenthetically, having been disclosed, the prophetic series is renewed, and it is pronounced, The second woe is past, and behold, the third woe cometh quickly, intimating, that the third woe, which will fall

upon the beast, will next and quickly succeed the operation and effects of the second, or the woe of the Turks;* and when the third woe shall be inflicted, the bestial kingdom will be destroyed—after which the kingdoms of this world will become the kingdoms of Christ, or the millennial state of the Church commence. This will be succeeded by the concluding events, or scenes, of the grand drama, and the transactions of the judgment day.

This prophetic series has conducted us through the successive periods of time, and the great scenes of divine providence towards the church, and the nations of the world connected with it, to the resurrection of the dead, and the solemn retributions of eternity—and summarily contains the subjects and events of the whole prophecy, the subsequent part of the volume being only a more minute exhibition, and an amplification of the two peculiar subjects of the little book, the beast and the witnesses, with the millennial state of the church. This will confine the revelation, or this prophecy, to the sixth, seventh, eighth, ninth, and eleventh chapters—all the other, except the epistles to the

* Mr. Lowman remarks, 'The woes are designed to represent an afflicted state of the church, rather than calamitous times to the inhabitants of the world in general.' But the correctness of this may be suspected. If by the church he designed idolatrous professors of religion, it is evidently true; but if by the church, he designed the society of the faithful, in which sense he apparently uses the term, it is a manifest error: He applies the first and second woes to the Saracens, or Mahometans, but their power to torment men was explicitly restricted, chap. ix, 4, to those men who had not the seal of God in their foreheads, and this virtually exempted the servants of God who were sealed, or the true church, as a body, from their power and torment. If the second woe be applied to the Turks who had power to kill the third part of men, or subvert the eastern empire, the church was not in it. The church, or witnesses, as the beast, was in the empire of the west, and the power of the Turks did not extend to that region. The third woe, according to all other expositors and the revelation itself, will effect the destruction of the beast. That the woes respect not an afflicted state of the church, but calamitous times to the inhabitants of the earth, chap. viii, 13.

churches, being visions introductory to the subjects, or events, about to be revealed, and an amplification, or a more minute view, of the beast and the witnesses and the millenium, the grand subjects of the whole book. When we, therefore, proceed to the twelfth and succeeding chapters, we are not to consider the revelation as in progress, and new subjects and scenes exhibited; but a review of subjects already disclosed, now to be more amply represented, and more deeply impressed.

As it is necessary and important, for a distinct and clear conception of the revelation, that this observation should be evinced, it may be illustrated by a comparison of the subsequent visions with the several subjects of this chapter.

The twelfth chapter is supposed to be a preface; containing the subjects of the chapters which succeed. The thirteenth chapter, the beast with seven heads and ten horns, compares with v. 2, the Gentiles treading the holy city under foot, afterwards v. 7, termed a beast ascending out of the bottomless pit, who would persecute and kill the witnesses, or grievously distress and desolate the church of Christ. The fourteenth introduces the 144,000 who were impressed with God's name in their foreheads, the same with the temple, altar, and their worshippers, measured, v. 1, and the same with the witnesses, v. 3—6, prophesying in sackcloth, and in chap. 14, as redeemed from among men, abstaining from the pollutions of the mother of harlots, the idolatries of the false church—as in great tribulation, following the Lamb whithersoever he went—to which are annexed, premonitions of God's judgments upon their cruel persecutors, in the fall of Babylon. The fifteenth chapter is only a vision introductory to the sixteenth, or the seven angels having the seven last plagues, or God's judgments inflicted upon the persecutors of his people, with their final destruction. The seventeenth is a glowing display of the fascinating charms and horrible persecutions of the false church. These are diversified views of the general subjects, the beast and the witnesses, comprised in the vision of the little book. The eighteenth and nineteenth chapters

describe the final reduction and suppression of opposition to Christ in the destruction of Babylon the great, the beast, and the false prophet, the effects of the third woe, chap. xi, 14. The millennial of the church, described chapter twentieth, 1—5, is designated by the expression, chap. xi, 15, The kingdoms of this world are become the kingdoms of our Lord, and his Christ—as the assault of Gog and Magog upon the camp of the saints, and the beloved city, and the descent of fire from heaven upon them, may not improbably be designed by, the nations were angry and thy wrath is come, chap. xi, 18—as the process of the general judgment, chap. xx, 11—13, is implied in the expression, chap. xi, 18, and the time of the dead that they should be judged, that thou shouldst give reward unto thy servants, and destroy them which destroy the earth. This parallel, it is apprehended, sufficiently illustrates the observation, that the prophetic series which terminates with the eleventh chapter, involves that revelation of future events, which was signified to the apostle John, and summarily comprises all the events of the following chapters, which are only a more minute and impressive display of the important subjects which had been previously disclosed—the witnesses prophesying in sackcloth, the beast persecuting them—and the millennium of the church—and prepares us, intelligently, to proceed in the explanation.

Note to Page 261.

It is however only to be understood, that in those scenes, the events were effected, the witnesses revived, and ascended up to heaven.

Mr. Faber in his dissertation, varies from this explanation. He supposes that the witnesses received political life by the league of Smalcalde 1537—that they were killed in the battle of Mulburg, 1547, and came to life by the peace of Passau, 1550. If he had anticipated and resolved some questions, it would have relieved his application from some embarrassment. He justly observes, that the witnesses could not suffer a political death before they received a political life, which they received by the league of Smalcalde. This apparently supposes that they did not live, and could not prophesy, before the protestant league, when he admits, that they had prophesied nine hundred years.

This must consequently have been as individuals, or in a private character? Why might they not be put to death and revive, as well as prophesy in a private character or as individuals? Would it not have been more uniform and consistent?—The reason of his application is obvious—that it might quadrate with his favorite idea of the ‘septimo-octave head’ of the beast. In this, it is confidently presumed, he errs egregiously—and the whole is imaginary—V. II, p. 19—34.

As it is very important to a correct explanation of the text, v. 13, to ascertain the signification of the term, *hour*, the following remarks upon it are submitted to examination. Mr Faber observes vol. II p. 32, when the term *hour* is connected with other definite parts of time, as a day, a month, and a year, it denotes an exact proportion of time. As a day denotes a year, an hour, which is the twenty fourth part of a day, denotes the twenty fourth part of a year which is fifteen days; but when it is inserted in an insulated form, it expresses an indefinite period of time which may be termed a season. This definition he hath supported by quotations from ancient authors, as the *vernal* hour, for the *season* of spring. The duration of this season, he supposes must be determined by the seals, the trumpets, or the vials; and asserts ‘with some degree of positiveness,’ that this hour, or season, is the period comprehended under the second woe-trumpet. According to his calculation, the second woe-trumpet began to sound 1281, and continued sounding to 1789, and consequently this hour, or season, comprised more than 500 years. Upon the authority of this definition, with no small degree of positiveness, he has applied the ascent of the witnesses to 1554, and the earthquake, with the fall of the tenth part of the city, to 1789, and separated these events, which the text confines to the *same* hour, 235 years. As it is seriously apprehended, that his definition of the term *hour* is erroneous, and authorizes him erroneously to explain the text, some remarks upon it will be proper.

1. It is admitted, that the term *hour*, inserted in an insulated form, may denote an indefinite period of time; which may be expressed by *season*, yet it must necessarily denote a very short term, less than a day, or it will destroy the significancy of the term *day*, and introduce absolute confusion in language. Neither do his authorities support his definition. For the *vernal*, as really confines the hour to the season of spring, as hour to the twenty fourth part of a year, nor will it be a parallel unless he adds, the hour of the second woe-trumpet.

2. When the locusts, or Mahometans, chap. ix, were to torment 150 years, the term was expressed by five months; and the 39½ years 15 days, that the four angels, or Turks, had power to kill, were denoted by a year, a month, a day, and an hour: and the persecution of the witnesses, or church, 1260 years is expressed by three years and a half, forty and two months, and 1260 days; but according to Mr. Faber, this hour contains 500 years. Is it rational to believe, that the scriptures would be accu-

rate in the use of terms, and in defining periods in other instances. and so general and indefinite in this?

3. Bishop Newton, Mr. Lowman, and other expositors affirm, that the term *hour*, denotes a short period, and the *same hour*, near the *same point* of time. They who would see this sense of the term confirmed by comparing the texts in which it occurs, are referred to president Edwards's Concert for prayer, first edition, page 137.

Mr. Faber, confuting the explanation of Mr Bicheno, who affirmed, that the three days and a half in which the witnesses lay dead, denoted lunar days or months, and contained 105 days, or years observes, note, Vol II, p. 28, 'Had the apostle designed to intimate, that the witnesses should continue in a state of political death 105 years, I can see no symbolical impropriety in his saying, that their dead bodies should lie unburied 105 days.' And if the apostle had designed to express 500 years, by the same hour, can Mr Faber, or his readers perceive 'any symbolical impropriety in his saying,' the witnesses ascended to heaven in a cloud, and after 235 days, or years, there was a great earthquake, and the tenth part of the city fell? Would not this have been much more agreeable to the great precision of the prophets and apostles in the use of terms, of which he reminds his readers, than to use the term, the *same hour*, by which common custom, if not the scriptures, denotes about the same point of time, to express the extended period of five hundred years?

Mr. Faber has illustrated his definition of the term *hour*, by the *half hour* in which there was silence in heaven. This half hour he apprehends, denoted 'that state of mute expectation in which the church anticipated the grand irruption of the Goths under Alaric.' This state of mute expectation, he presumed, commenced with the year 321 or 323, 'when the happy tranquillity of the Constantian age began to be disturbed by the Goths, and terminated with the death of Theodorus in the year 395, including a term of about seventy four years. In this are there not some inadvertences which invalidate the propriety and conclusiveness of the illustration? Ought the season, from the year 321 or 323 when the Goths began their irruptions, which they continued with various and increasing success to the year 379, when they began to be repelled, to be denominated 'a state of mute expectation,' fitly represented by silence in heaven, when, according to Mr. Faber, vol. I, page 272, by their 'perpetual' incursions and depredations they kept the empire in almost incessant alarm and agitation?—or could this term of seventy four years, consequently be termed 'a state of mute expectation, in which the church anticipated the grand irruption of the Goths under Alaric,' unless from the commencement of the term, the church had been apprised of this hostile design, and Alaric with his Gothic hordes, through the term, had menaced the church with this 'grand irruption'?

The Goths began their irruptions, about the year 321 which they continued to the year 379, when Gratian associated the heroic prince, Theodosius, with himself in the imperial dignity. By his valor, Theodosius repelled the Goths, and opposed a barrier to their incursions. Upon his decease in January 395, 'the northern cloud, which had been so long gathering upon the northern frontier, discharged itself with irresistible fury upon the empire.' Theodosius died in January, and before the end of the same month, the Gothic nation was in arms, the savage warriors of Scythia issued from their forests, and rolled their ponderous waggons over the broad and icy back of the indignant river, the Danube. Is it not much more proper and consistent to suppose, that the silence in heaven, or state of mute expectation, commenced with the death of Theodosius, when the great barrier to Gothic invasion was removed, and the empire again exposed to Gothic fury, and terminated with their first assault, during which the empire, in anxious solemn suspense, awaited the awful impression of this grand irruption by the Gothic monarch. Vol. I, p. 214, and II, p. 32, 33.

Mr. Faber is confirmed in the application of the hour and the fall of the tenth part of the city, to the French revolution, by the slaughter in the earthquake. In the earthquake were slain seven thousand *names* of men. He presumes, that *names* of men signify titles of nobility, and finds seven titles of nobility destroyed in the French revolution. He multiplies seven by a thousand, which makes seven thousand names of men. But the correctness of this may be suspected. For 1. Names of men, and men of name, are terms of very different import. Men of name are men of office and honor, but names of men, are men who may be called by name. The expression, names of men, is very parallel with Num. i, 17, and other texts. These men are expressed by their name. 2. The text says, were slain seven thousand names of men, and to support his application, he should have produced seven thousand titles of nobility. If he were authorized to multiply the given number by a thousand, to have been correct, he should have multiplied 7000 by one thousand which would have made seven millions. If he had then produced an equal number of noble titles destroyed in the French revolution, it would have given a plausible support to his application of the text.

If Mr. Faber's definition of the term *hour* be incorrect, it succeeds as a direct and necessary consequence, that applying the earthquake, and the fall of the tenth part of the city to the revolution in France; is, entirely a misapplication of the text.

CHAP. XII.

1. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them down to the earth: and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born.

5. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

It was usual for the spirit of prophecy to suggest the general subject to be revealed in very general terms, and then proceed to a more minute description of the particular parts. This appears to be the method in the present instance. This paragraph contains a comprehensive view of the peculiar subjects of the little book, now to be resumed and more distinctly disclosed. As a direct and instructive introduction, the state of the church from its first institution, or the time of the apostles, is concisely suggested. This woman represented the church. She appeared in heaven, 'in the high and airy region'—very publicly and conspicuously.*

* Heaven generally denotes the church, or the state; but in this chapter and some other instances in this book, appears to have no definite signification. There was war in heaven. If heaven designates the church, the dragon, which represented the state, appeared in the church, and the woman, the church, appeared in herself, which is absurd. If heaven denotes the state, then the church appeared in the state, and the state appeared in itself. The same absurdity attaches to it. That it

She was clothed with the sun, spiritually, or internally, with Christ and his righteousness, and visibly, with the dispensation of the gospel—and the moon, the dispensation of Moses, or types, under her feet, and on her head a crown of twelve stars, illuminated and ornamented with the twelve apostles, or their heavenly doctrines, as so many radiant gems in her crown. Her being with child, and travailing in pain to be delivered, express the ardent desires, and painful sufferings of the primitive church and Christians, to promote and establish the cause of Christ. The other great wonder which appeared in heaven, the great red dragon, having seven heads, and ten horns, and seven crowns on his heads, was the pagan Roman empire, exercising royal authority, called red, scarlet and purple, being the distinguishing color of the emperors, and the genius of it, fierce and bloody—and his tail drew a third part of the stars, as having reduced and subjected to his authority, one third part of the princes and powers of the world. By the standing of the dragon before the woman, to devour the child as soon as it was born, is represented the vigilance and exertions of the empire to suppress and prevent the prevalence of the Christian religion. The bringing forth of the man-child, denotes the ascendancy and influence of the Christian religion in the empire, over pagan ignorance, idolatry, and superstition. By the receiving up of the man-child to God

appears to be best explained only to denote, that which is very public and visible.

Mr. Lowman supposes this chapter describes the afflicted and persecuted state of the church under the third woe, when it consisted only of two witnesses, a number only sufficient to support the truth; and yet is represented by a woman, to denote its fruitfulness in bearing children to Christ, and clothed with the sun, to signify its honorable condition, but these representations appear rather inconsistent—That the moon and sun signify the dispensation of Moses and of Christ, is evident from Isa. xxx, 26, *The light of the moon shall be as the light of the sun*—evidently importing, that in the millennium, God's people will derive as much knowledge from the system of types, as they had derived, in preceding ages, from the gospel of Christ.

and his throne, that particular divine providence which was exercised over the Christian religion, in bringing it under the powerful protection of the state. The flight of the woman into the wilderness, to a place prepared for her, where she should be supported a thousand two hundred and threescore days, or years, expresses the condition of the church through the term of tribulation and persecution assigned her, in the wise and holy providence of God.

The subjects suggested in this paragraph, describing the character and state of the Christian church, in the first periods of it, are so generally known, that a concise summary of them need only be given. How aptly and impressively are the ardent desires, the indefatigable exertions and painful sufferings, of the apostles and primitive Christians to promote the cause of Christ, represented by a pregnant woman travailing in birth, and in pain to be delivered. The apostle could adopt no terms, no figure, which so emphatically expressed the fervent desires, the agonies of his soul, for this effect, as this very similitude. My little children, of whom I travail again in birth until Christ be formed in you. And how pertinently were the ferocious spirit, merciless edicts and barbarous persecutions, of the Roman power to destroy the Christian religion, represented by a great red dragon standing before the woman, to devour her child as soon as it was born. This scene, Christians ardently desiring, exerting themselves and suffering, to promote and establish the religion of Christ; and Pagan emperors exercising their power to obstruct and prevent it, continued through the extended term of 300 years, or from the time of the vision. Though the important object was eventually attained, the man-child was born, Christianity gloriously triumphed over Heathenism, (as hath been already represented under the sixth seal) yet the church, the woman, could not long enjoy the fruits of her pains and sufferings, prosperity, rest and peace. Soon must she retire to the wilderness, a state of exile, and endure tribulation 1260 years, before she can enjoy abundance of peace, kings come to her light, and the Gentiles to the brightness of her rising.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The general subject, the flight of the woman, the church, into the wilderness, having been given in the preceding paragraph, in this the spirit of prophecy proceeds to relate the origin of this retirement. commencing his description from a later period, the birth of the man-child, or more correctly those travail pangs, those distressing conflicts, by which the man-child was born. There was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels. In this mighty conflict, the contending parties were, Michael, Christ, the prince of the Jews, Dan. x, 21, and the protector of Christians, and his angels, who minister to the heirs of salvation, the invisible agents, employing Constantine and Christian ministers, as the visible instruments, on one part, and on the other, the dragon, the devil, and his angels, invisibly instigating Heathen emperors, princes, priests and sophists, the visible actors in the contest; but mighty as were the efforts of the devil, his angels and instruments, to pre-

vent the ascendancy of the Christian religion, they prevailed not, their exertions were unsuccessful—Christianity triumphed gloriously—then was the man-child born—Satan and the abettors of his cause, or kingdom, were suppressed, and their place was no more found in heaven. Ejected from courts, palaces and temples, the dragon was cast out into the earth, and visibly exercised his influence over the ignorant and uncultivated orders of the empire. Upon this event, so joyful to the church, proclamation was made in heaven, that now was come salvation, and strength, and the kingdom of God, for the accuser was cast down, and would neither accuse saints (as he did Job) before God, nor by his instruments, before pagan judges who would condemn and persecute them, even to death. This victory had the holy martyrs and confessors obtained by the blood of the Lamb, and their patient and steadfast adherence to the truth. Though this event was so happy for the church, it would be distressful to the inhabitants of the earth, as the devil, extremely chagrined and mortified, that he was cast down, disconcerted and degraded, would come to them in great wrath, especially, as he knew that his time was short, and that his visible influence in the empire would soon be entirely suppressed.

The scene portrayed in this paragraph opened about A. D. 310, when Constantine ascended the imperial throne, and patronized the Christian religion. This so irritated the old serpent, the devil, that he excited Licinius, Maxentius, Galerius and the great advocates of paganism, to oppose and divest him of the imperial diadem.

Hence the war in heaven, the mighty conflict, Michael, Christ and his angels animating and aiding Constantine and Christian professors, and satan and his angels stimulating Licinius, Maxentius, and the devotees of pagan superstition. Violent contests between them succeeded, and bloody battles were fought, but all efforts were unsuccessful, one antagonist fell after another, until all opposition was subdued, and thus the devil, or dragon, fought and his angels, but prevailed not. Constantine, by a royal edict,

established the Christian religion—then the saints took the kingdom—the man-child was born and when he suppressed the pagan worship, deposed pagan rulers, ejected pagan priests, and shut up pagan temples, then was the devil, or dragon, cast out, and his angels with him. Though this event was most joyful to the church, yet would it be succeeded by distressing effects to the inhabitants of the earth, for though heathenism was suppressed, it was not extirpated, and the devil would assiduously employ instruments to revive the old idolatry, as he knew that he had but a short time, and would soon be deprived of all opportunities, as paganism would soon be entirely abolished in the empire.*

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14. And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman; that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Though the dragon was visibly cast out in the suppression of pagan idolatry, yet his malice against the woman, or church, was inveterate, and he persisted in raising persecution against her. And to the woman were given two wings of a great eagle, the symbol of special divine guidance and protection, *Exod. xix, 4*, that she might fly to her place, or was conducted in divine providence to a place of retirement and safety

* See note at the end of the chapter.

in which she should be protected, and preserved from the face of the serpent, his power and malice, for 1260 years, the appointed time of her affliction. For the purpose of destroying the woman, the dragon cast out of his mouth waters, which signify people and nations, chap. xvii, 15, as a flood, or stimulated the barbarous nations to assail the empire, in the hope of suppressing Christianity, and restoring the pagan superstition; but the Roman earth helped the woman, and opened her mouth and swallowed up the flood, the Barbarians embraced the religion, and imitated the manners of the Romans. The dragon, the devil, foiled in this artful stratagem to subvert Christianity, chagrined, and vexed with the woman, then went to make war with the remnant of her seed.

After the establishment of the Christian religion in the empire, the devil persisted in molesting the church. He excited Heathen authors to vilify and traduce the Christian religion by their writings—introduced heresies and schisms—made various attempts to restore Heathenism, especially by Julian the apostate—and prompted the Arians to persecute the orthodox Christians. But the woman was divinely protected, and for her preservation, was finally conducted to the place of retirement and safety, prepared for her, in a remote and obscure region, in the vallies of Piedmont, far from Rome, and the face of the serpent.* The dragon not succeeding in his efforts to destroy the woman by heresies, schisms and persecutions, adopted another expedient to effect his purpose. About A. D. 400, by his

*The wilderness, in scripture, is the symbol of distress and affliction. This is not only the import in this instance, but it appears also to sustain its natural and proper signification. If, according to Dr. Mosheim, when the remonstrances of the faithful against the prevailing superstition were ineffectual, in the seventh century, they retired from Italy to the humble and solitary vallies among the Alps in Piedmont, (in which all expositors acknowledge the church and religion were preserved) in their secession, this text was fulfilled and illustrated in fact. Dr. Newton appears to have erred in supposing the two wings of the eagle denoted the two parts into which the empire was divided, as the beast and the woman existed only in the *West*,

instruments, he instigated the Goths, Alans, Vandals, and other pagan nations, to inundate the empire. That which, chap. viii, ver. 7, was a storm of hail and fire mingled with blood, in this chapter, is water as a flood. The Barbarians subdued the empire, erected kingdoms in it, and established their own religion in their dominions; but becoming acquainted with the religion of the empire, which had degenerated to little other than pompous formality and superstition, and was accommodated to their taste, they gradually relinquished their old idolatry, embraced Christianity, and imitated the manners and customs of the Romans; and thus the Roman earth opened her mouth and swallowed up the flood. Disappointed in this device, and being angry with the woman, the dragon then went to make war with the remnant of her seed. Of this paragraph, it is supposed, the subsequent summary expresses the true import. By the suppression of paganism, the dragon, the devil, being visibly deposed, and degraded in the empire, and foiled in his artful stratagem of subverting Christianity by the incursions of the northern nations, and fired with hatred and resentment against the woman, the church, went to make war with the *remnant* of her seed, for the constancy of their faith, and steadfast adherence to the cause of Christ.*

The apostle having repeatedly introduced the beast, as the visible agent by which that old serpent, the devil, persecuted and distressed the woman, the church, in the next chapter proceeds to a full description of that horrible monster.

*Though Mr. Lowman applied this chapter to the afflicted state of the church in the wilderness, yet the explanation given is so plain and pertinent, that, inconsistently with himself, he adopted and applied it, chap. xiii, sec. 12, to these same events, which preceded the 1260 years. "The two former periods ended two states of danger to the church; the first, from the opposition of the Heathen emperors, by the conversion of Constantine, about A. D. 322. The second danger was from the Heathen northern nations who invaded the Roman empire, but were converted to Christianity themselves, and received it in their several dominions."

Note to Page 274.

This mode of explanation is adopted from Dr. Newton and the pious Mr. Brown, who rejected the paraphrase of Mr. Lowman. Mr. Faber would confute Dr. Newton, and vindicate Mr. Lowman, which he says 'is incomparably the best' explanation he has 'hitherto met with,' V. II, p. 61. It is unhappy that Mr. Faber in his remarks upon Dr. Newton, has introduced, blended and confounded, so many subjects, and used terms so ambiguously, that it is difficult to remark upon his confutation, without greater prolixity than is compatible with the limits of the present work. But as it is important, that the true sense of the chapter should be ascertained, his objections, V. II, p. 52, 53, against Dr. Newton shall be concisely examined.

1. The improbability, that a 'professedly chronological prophet would violate the order of *time* by reverting from the state of the church in the wilderness, '606 to the earliest days of Christianity, and to 312, when Constantine became a convert—and the order of *place* by quitting the history of the west, for the general history of the whole empire.'—But as the chronological series of the prophecy had been completed, and this chapter was a recapitulation of subjects which had been suggested, Dr. Newton did not violate the order of a chronological prophecy, and this objection did not originate from the irregularity of Dr. Newton, but the misapprehension of the subject by Mr. Faber.

2. 'The bishop's supposition, that the dragon is pagan Rome,' when 'he is the devil.' Dr. Newton supposes the dragon is primarily the devil, exerting his influence through the instrumentality of pagan Rome. Mr. Faber in denying this has restricted the dragon simply to the devil in his own person, but this is confuted from fact. The devil has never waged war with Christianity, but by visible agents. Who the dragon is cannot be ascertained from Mr. Faber. Sometimes he is 'simply the devil,' V. II, p. 63, produced in his hideous deformity—then he is the beast with seven heads and ten horns, to shew by whose instrumentality he acted, V. II, p. 58. He is desired to explain himself. If he says he is simply the devil, he is confuted by fact and universal observation. If he is the devil, exercising his power by the agency of the Roman empire, he accords with Dr. Newton and opposes himself.

3. In the conjecture, that the man-child is Constantine. Dr. Newton may have been too particular in this application, unless he designed Constantine protecting Christianity, as the representative or agent of Christ. But that this related to the conversion of the empire to the Christian religion, is evident beyond all rational contradiction. With Mr. Faber, the man-child is the embarrassing subject, the '*cruccitiorum*,' of the whole book. This is not surprising according to his application of the passage, which, he says, relates to the state of the church in the wilderness. 'He says, the man-child is the mystic word of God brought forth in the hearts of believers'

But how, or why, this should be confined to the 1260 years of the church's tribulation? or how in this period the devil peculiarly stands before it to destroy it, or how this shall rule all nations with a rod of iron? has more of mystery in it than will now be explained. The declaration, that the man-child shall rule all nations, is applied to Christ, *Psa. ii, 9*, and to every victorious believer, *Rev. ii, 26, 27*, as the kingdom given to Christ, *Dan. vii, 14*, is said to be given to the saints, *v. 18, 27*. When therefore the Roman empire was converted to Christianity, in the reign of Constantine, and the saints visibly took the kingdom, then, in the figurative language of scripture, was the man-child, was Christ, who should rule all nations with a rod of iron, born in it. 4. That Dr. Newton terms this a prolepsis, or anticipation, when it is only a plain, simple prophecy. If it were not properly termed a prolepsis, that this chapter relates to the flight of the woman, or church, into the wilderness is contradicted by the subjects, which exhibit two distinct conflicts subsisting between two different parties. The first, between Michael and the dragon; the second, between the dragon and the woman, or the beast and the witnesses, *chap. xi*. It is observable, that the flight of the woman into the wilderness is inserted in three separate places, and in three different connexions in this chapter.—The first instance, in connexion with the travail of the woman, *v. 6*. The second, in connexion with the war in heaven between Michael and the dragon, *v. 14*—the third, after the effort of the dragon to destroy the woman by casting out of his mouth water as a flood, *v. 17*—and to consider the whole chapter at the same time, a representation of that subject, will make it a rare instance of confusion in the holy scriptures. 5. 'The scene of the warfare between the woman' (*Michael and his angels* it should have been) 'and the dragon is laid in heaven, or the church-general. Whence it will undeniably follow, that the seven headed and ten horned dragon' (did he designedly insinuate, that the devil simply had seven heads and ten horns,) 'must have stirred up this persecution against the woman, through the instrumentality, not of a *pagan*, but of a nominally *Christian* power.' This is virtually taking the subject in dispute for granted. It will not be admitted, that the persecuting power was simply Christian, and not pagan. He says, note *V. II, p. 54*, 'the circumstance that the dragon had ten horns, plainly shews, that this prophecy must relate to the empire, not when pagan, but when papal.' And the 'circumstance' that the dragon had seven heads, which was not after the empire became Christian, as plainly shews that the prophecy relates to the empire not when papal, but when pagan. What did Mr. Faber designate by the 'church general?' He had said *p. 16*, that the twenty-four elders were in the church general, and now the dragon is in the church general, did he assign the dragon a place with the twenty-four elders? Did he indulge the opinion, that the Divine Spirit included the dragon in the visi-

CHAP. XIII.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the

ble church, after he had particularly directed the apostle to leave out the court, which was a virtual exclusion of the Gentiles, or the persecuting power, the dragon, from the visible church of Christ?—But criticisms must be suspended. It is evident, that a misapprehension and a misapplication of this chapter, have produced this embarrassment and confusion in that celebrated author.

Mr. Faber terms this the second, the thirteenth the third, and the fourteenth the fourth, as he termed the eleventh, the first chapter of the little book. In this he is perfectly arbitrary—In applying the thirteenth to the beast, and the fourteenth chapter to the witnesses, inconsistently with his opposition, he precisely accords with Dr. Newton—and as with him, he combines the mother of harlots, the false church, chap. xvii, with the beast, p. 181, to have been consistent with himself, he ought to have termed the fifteenth the fifth, the sixteenth the sixth, and the seventeenth the seventh, and as the eighteenth and nineteenth, are a continuation of the same subject, the eighteenth the eighth, and the nineteenth the ninth chapters of the little book.

saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The beast which had been produced in the preceding chapters as the virulent persecutor of the saints, in this is portrayed in glowing colors. A beast in scripture, is the symbol of a tyrannical, idolatrous empire. The apostle, as the prophet, Daniel, chap. vii, 2, 3, saw this beast rise up out of the sea, the emblem of commotion and agitation, and this empire arose from the wars and convulsions of the nations. The description given of it, demonstrates it to be the same with the great red dragon, chap. 12, the symbol of the Roman empire; as no other power corresponds with this description.* This beast had seven heads, which chap.

*Mr. Faber erroneously identifying the war in heaven, chap. 12, with the war of the beast and the witnesses, chap. ii, was compelled to insist, vol. II, p. 63, 'that the dragon was neither the Roman empire nor the pope; but *simply the devil*. This misconception involved him in confusion, and inconsistency, affirming in contradiction to such assertions, that the empire was equally a beast under its *pagan* and papal emperors, vol. II, p. 156, that the beast was worshipped by adopting the idolatry which he upheld no less as a popish, than as a *pagan* power'—and, enumerating the five heads which had fallen, in introducing kings, consuls, dictators, decimvirs and military tribunes, all which existed before the Christian era—neither of which pertained simply to the devil. That the same power is designated by the *dragon* and the *beast*, is incontrovertibly evident. The same description is given of the one as of the other. Each had seven heads and ten horns, and to each is assigned the same idolatry and the same horrid work of persecution. Both as a dragon and a beast, it is the symbol of the Roman empire, through its whole duration, pagan and papal, from its first commencement to its final destruction. Six of the seven heads pertained to its pagan state, and the seventh appeared under the Christian dispensation.

xvii, the angel explained to signify seven mountains, or hills, and seven different forms of government—and ten horns, denoting ten kings, or independent sovereignties, into which the empire would be divided. In chap. xii, upon the seven heads are said to be seven crowns, the symbols of royal authority, but in this vision the crowns are on the horns, denoting, that the ten horns were the substitute, and exercised the power, of a sovereign head. Upon each of the heads was inscribed the name of *blasphemy*, or idolatry,* denoting, that in every form of government, it would be an idolatrous empire. This beast was like a leopard, had the feet of a bear, and the mouth of a lion, the other beasts, the representatives of the other empires, seen by the prophet Daniel, chap. vii, importing, that this empire possessed the rapacity and courage of the leopard, or the Macedonians, the voracity of a bear, or the Medes and Persians, and the strength of a lion, or the Babylonians—qualities which perfectly prepared him for the horrid work of persecution which he would perform. —And the dragon who fought with Michael and his angels, chap. xii, delegated to him his power, and seat, and great authority. This beast, the Roman empire divided into ten kingdoms and reviving idolatry, was consequently substituted by that old serpent, the devil, to sustain the office and exercise the authority of pagan Rome, in supporting idolatry, and persecuting the followers of the Lamb. The apostle saw one of his heads wounded to death. This was effected by that war in heaven, by which ultimately the dragon was deposed, or pagan idolatry suppressed in the empire—and the deadly wound was healed, when idolatry was revived, and by its pompous rites and splendid forms excited the admiration, and allured the Roman world to wonder after the beast. And they worshipped the dragon which gave power to the beast, and they worshipped the beast, by imbibing an idolatrous spirit,

* The apostle evidently adopted the term *blasphemy* to denote idolatry, from Isa. lxv, 7. *Your fathers burnt incense upon the mountains and blasphemed me upon the hills;* manifestly referring to the worship of idols.

venerating idolatrous objects, respecting superstitious rites, and submitting to idolatrous impositions. The character and acts of the beast, are next drawn in impressive colors. He opened his mouth against God, by detracting from his character, and denying his prerogatives, blasphemed his tabernacle by perverting and profaning his worship by idolatrous institutions, and them that dwell in heaven, either angels and glorified saints, by idolatrous worship and impious adoration, or his people on earth, by traducing their characters, and representing them as vile—And power was given him to make war with the saints, and he immolated them as victims to idolatrous pagan superstition; and he exercised authority over kindreds, and tongues and nations, over all those whose names were not inserted in the Lamb's book of life; for they would say, Who is like unto the beast? Who is able to make war with him, to oppose or resist him? And power was given him to continue forty and two months, or 1260 years. To summon the attention, and impress the subject, it is added, If any man have an ear let him hear. He that leadeth into captivity, shall go into captivity, he that killeth with the sword, must be killed with the sword---the persecutions and cruelties which the beast perpetrates upon the witnesses shall surely be retributed upon him in God's appointed time: and in expecting this, under their tribulations, saints exercise and manifest their faith and patience, in cheerful submission to the will of God.

We have the prophetic representation, let us consider the subject designated by it. This beast with seven heads and ten horns, is a designed symbol of the Roman empire, through its whole duration. It was founded or renewed by Romulus, about 750 years before the Christian era. It was primarily governed by *kings*; but a revolution being effected, the royal power was suppressed, and two civil officers termed *consuls*, were appointed to execute the laws of the state. These not answering every exigence, upon emergencies, a *dictator*, an officer invested with absolute power, was appointed for a limited time. Then the consulship was abolished, and the dictator-

ship was adopted. The dictatorship was suppressed, and the government devolved upon ten men termed, *decemviri*. To this form succeeded the exercise of the supreme authority by *military tribunes*: and to this the *imperial* power which subsisted in the time of the vision. Thus we have the heads, or forms of government,—kings, consuls, dictators, decemvirs, and military tribunes with consular authority, the imperial which then was, and the beast or his ten horns. Before the conversion of the empire to Christianity, the Romans worshipped the gods and goddesses, common to pagans, with religious veneration. To these they added their departed kings and heroes, whom they ranked with their gods and goddesses, and who received their impious devotion. And as though satan peculiarly designed to secure their power and influence in supporting idolatry, he induced them to adopt it as an invariable maxim, '*that there should be no innovation in the rites of their ancient religion.*' In all the forms of government in the empire before it became Christian, *blasphemy*, or idolatry, was consequently inscribed on the heads of the beast. The apostle saw one of the heads wounded to death. This was effected in the suppression of pagan idolatry and worship by Constantine, and the establishment of Christianity about A. D. 323—and the deadly wound was healed, when idolatry was revived and established by the northern nations, and the empire was divided into ten kingdoms, about A. D. 530—and all the Roman world wondered after the beast; when in the seventh and subsequent centuries, an idolatrous spirit pervaded the empire, and all ranks and conditions in the state. And when they embraced superstitious idolatry, and respected its rites, they worshipped the dragon, the old serpent, for they sacrificed to devils, and not to God—and they worshipped the beast, in adopting idolatrous pagan customs, and submitting to idolatrous injunctions, in worshipping images of gold and silver, though they could neither see, nor hear, nor speak. And when the revived beast, protected and supported this idolatrous worship, with his mouth he spoke great things, and blasphemies, encouraged, recommended and

promoted various rites of idolatrous worship.—And power was given him to continue, to exercise authority and persecute, forty and two months, or 1260 years. Through this term he would distress, persecute and wear out the saints—and for this term also should he exercise authority over kindreds, and people, and tongues, the various nations of the empire, and compel them to respect his idolatrous edicts and regulations—And all those whose names were not registered in the Lamb's book of life, would submit to his authority, and corrupt themselves with his abominations. A description having been given of the beast, his character and horrid enormities, the attention of the reader is summoned to his irreversible destiny. As he had led into captivity, he should go into captivity himself. As he had killed with the sword he also should be killed with the sword—the cruelties which he had practised upon the saints, should be remunerated upon himself in the righteous judgment of God.

11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them on the earth, that they should make an image to the beast which had the wound by the sword and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads;

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

The Roman secular empire, reviving in its bestial character, having been exhibited by the symbol of a beast, having seven heads and ten horns—by the figure of a beast with two horns, like a lamb, the apostle proceeded to describe its ecclesiastical polity and power. The first beast came up out of the sea, from the agitations and wars of the nations; but the second came up out of the earth, a kind of spontaneous production, rose up insensibly among the people. He had two horns, the agents, or instruments, of his power, like a lamb; but however innocent and meek his appearance, he spake as a dragon, his voice was terrible, and he exercised authority, irresistible, as the power of the state. He caused all to worship the first beast, to embrace the religion, to practise the idolatry, which was now revived in the empire. For this purpose, pretendedly, he did great wonders, even made fire come down from heaven in the sight of men, by which he deceived those who dwelt on the earth, and induced them to make an image, or images, for the use of the first beast, or the state, and had power to give life to the image—and caused all who would not worship the image to be killed. He yet further caused all to receive a mark in their right hand and in their foreheads, to designate, that they were his subjects, or idolaters, and enacted, that no man should buy, or sell, unless he had the mark of the first beast, or his name, or the number of his name. To determine these, required wisdom, and men of understanding might investigate them from the data given, six hundred threescore and six.

From delineating the secular empire, the apostle proceeded to develope the rise and acts of the papacy, as an idolatrous spiritual power. The manner of its commencement, coming up out of the earth, or grad-

ually and insensibly rising up among the people, may preclude the possibility of ascertaining with precision, the first period of its positive existence. The apostle observed, that the mystery of iniquity began to work in his time, but could not display itself for the restraint laid upon it by him who letted or prevented, or the persecuting power of Rome—but after this restraint was at least partially removed by the conversion of the empire to Christianity, and especially after Constantine began to confer civil immunities upon the church, and to dignify the clergy, the spirit of ambition operated more actively, producing emulations and violent controversies about rank and precedence, which were partially terminated by the act of the emperor 378 or 379, constituting the church of Rome a court of appeals for deciding doubtful cases in the bishoprics of the west. Though this edict invested the bishop of Rome with no positive authority over bishops and churches, it might gratify his pride and stimulate his exertions to acquire positive precedence and power. Certain it is, that virulent contentions for superiority subsisted between the bishops, scandalous to the episcopal office, and highly injurious to the peace and edification of the Christian church. But we may be confident that this power did not yet exist, as the second beast came up out of the earth, *after* the first beast rose up out of the sea, 530. All historians and expositors unite in affirming, that the tumultuous times of Gothic invasion in the fifth and sixth centuries, were peculiarly propitious to the aspiring views of the Roman pontiff; and that he availed himself of them with great subtilty and address. Such was the eminence of the Bishop of Rome, that when the emperor Justinian established the episcopal grades of rank, 534, he constituted him first and chief of all the bishops. But as this was a simple title, and invested him with no authority, it is not certain, that this edict constituted him a beast, or an idolatrous ecclesiastical power. It is very probable, that as many Christian churches so degenerated, that they ceased to be acknowledged by Christ, and he rejected them, as he rejected the church of Laodicea, and turned to be

their enemy and fought against them, as he fought against the church of Pergamos, but the particular period of their rejection cannot be determined; so the episcopal office in the bishops of Rome, was so corrupted and perverted, that in them it ceased to be of divine institution, and became an engine of satan for the persecution of the church; but the period of either cannot be precisely ascertained—yet we have satisfactory evidence, that this power existed in the last part of the sixth, or the beginning of the seventh century, or about A. D. 600.

In this vision, this power was exhibited to the prophet Daniel, chap. 7, in its first commencement, as a *little* horn; but to the apostle in maturity, when its system of government was organized and established; as a beast having two horns, or instruments, by which, eminently, he exercised his authority and power. These, say Dr. Newton and Mr. Faber with the greatest consistence and probability, were the order of monks, and the parochial clergy.* The popes gradually exempted the monks from the jurisdiction of the bishops, and organized them a regular body with peculiar and appropriate powers, in subordination to themselves as their sovereign head. These constitute one horn, or power. The other consists of the bishops and inferior clergy, exercising their respective prerogatives in subordination to the pope as head of the church. By these distinct and regular bodies, as his horns, he exercises his authority in his church universal—and they support his power and influence in it. Though this beast, the papacy, had two horns like a lamb, he spake as a dragon. Let a single instance sufficiently illustrate

* Many have supposed, that the two horns of this beast represent the popes, exercising ecclesiastical authority as the head of the church, and civil as the head of the state; but this confounds the two beasts, or powers, which the scriptures ever preserve entirely separate and distinct. This is also erroneous in principle. With whatever avidity the popes have grasped at the exercise of supreme authority in the state, it has generally been denied them. They have only exercised civil power in their own domain, the *patrimony of St. Peter*, as civil princes.

this observation. When the emperor Leo suppressed the worship of images in the east, and attempted it in his Italian dominions, pope Gregory remonstrated against it, informing him with consummate arrogance, 'that though the sword of justice was in the hand of the magistrate, the more formidable weapon of excommunication was intrusted to the clergy, who would not spare a heretic even though he were seated on a throne,' and exhorted him to 'abandon his rash and fatal enterprise, to reflect, tremble, and repent.' In pronouncing their anathemas, even upon potentates and kings, they have terrified like thunder. This beast, before, or in the presence of the first beast, exerciseth all his authority in his own jurisdiction, as a collateral, independent, sovereign power—And he causeth the Roman earth, and them that dwell therein, all the citizens and subjects of the empire, to worship the first beast whose deadly wound was healed, or to embrace and practise the idolatry of the empire which had been suppressed, but was now revived and restored. And the popes have ever been the first, the most active and zealous, to promote the worship of images, and to denounce, as heretics, those who should discard and reject them. An impressive specimen of their ardor in support of image-worship, has already been exhibited in the reproofs and admonitions addressed by pope Gregory to the emperor Leo. In the revival of idolatry, the deadly wound of the beast was healed, and in instituting the worship of images, the beast with two horns, or the papacy, made an image for the first beast, or the state.* To support this idolatrous worship, pretended-

* The question, What was this image of the beast? has long been agitated, and to it various answers have been given. Some have insisted, that it was the empire of Charlemagne which resembled, and so was an image of the old Roman empire. Others, that it was the court of inquisition—and others that it was the pope. In the apocalypse, it is ever represented as an object of religious worship. Idolatrous Christians are ever characterized by having the mark of the beast, *and worshipping his image*, xiii, 15. As neither the Carlovingian empire, nor the court of inquisition has ever been adored, it is a sufficient

ly he did great wonders, even made fire come down from heaven, as Elijah did, either by the thunder of excommunication, which the popes said was fatal to the subject*—or in appearance, to the delusion of the people. In all deceiveableness of unrighteousness, by vain pretences, the papal clergy imposed on those who should perish, and persuaded them to believe a lie that they might all be damned. By fictitious miracles they promoted this idolatrous and damnable delusion. 'As an evidence,' say they, 'how pleasing adoration is to the virgin Mary, she hath wrought more miracles than God hath wrought by Moses and the prophets, by Christ, the apostles, and by all the saints together. Her images have spoken, sung, resisted the fire and hammer, soared in the air, sweat blood, oil and milk have run before them. Some have been turned into flesh, have wept, groaned, lamented, have made the lame to walk, the blind to see, and the deaf to hear—and to these not fewer victims have been immolated than to the demons of paganism.'

He caused all, both small and great, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he who had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of

evidence that neither of them was designated by the image. Neither will it accord with the terms of the text, to consider the pope as this image, as it represents the image to be an object distinct from the beast, or papal hierarchy, who made the image, and compelled high and low to worship it. Neither has the pope, by any decree, appointed himself to be an object of religious adoration, nor required rich and poor to worship him upon pain of anathema, nor prohibited commerce to those who refused it. But to explain making the image, by the institution of image-worship by the pope accords with every term of the text, and is amply supported by fact. They who would see this sense of the text confirmed may consult Mr. Faber, V. II, p. 159.

* 'Hildebrand, in his letters to the Germans said, that Henry,' the emperor, 'smitten by his excommunication, *fulmine afflatum*, was taken off by thunder.' Faber, V. II, p. 157 note.

a man; and his number is six hundred, threescore and six. In this paragraph, obviously obscure and difficult of explanation, the number, name, and mark of the beast, demand particular attention. The number is specified, 666. Mr. Lowman supposes, that the number denoted the term of time which should elapse between the period of the vision, and the commencement of the 1260 years; but as it is presumed, that he capitally erred in the date of this, 756, in his explanation of the beast, this application cannot be admitted. Neither does this correspond with the terms used by the apostle, that it is the number of a *man*, implying, that the number 666 reduced to numerical letters will form, as the name of a man, a distinguishing characteristic by which the beast might be known. Various names have been produced, the letters of which, estimated numerically, constitute the number 666, but appendages, or circumstances attending them, demonstrate the impropriety of adopting many of them as the name designed by the apostle. Dr. Newton and Mr. Faber affirm, that *Latinus* is the word, and that 'in no other is there such a fatal concurrence of circumstances' which demonstrates it to be the name designated by the number 666. In support of this construction, a particular remark may not impertinently be added. The scriptures employ subjects, or incidents, as types, for which the objects of them were peculiarly distinguished. Babylon was termed the *golden* city, and in the image of Nebuchadnezzar, the Babylonian empire was represented by the head of *gold*. In their military apparatus, the Greeks distinguished themselves by their *brazen* armour, and, in the image, their kingdom was represented by the belly and thighs of *brass*. The kings of Persia, for crowns, used the heads of *rams* decorated with precious stones, and in the vision, the kingdom of Persia was symbolized by a *ram* with two horns. The Macedonians were termed the *goats* people, and their empire, with Alexander their emperor, in the vision was represented by a rough *he-goat*. Locusts swarm in Arabia, and the Mahometans, who originated in Arabia, were represented by *locusts*. The Roman empire was primarily

founded by king *Latinus*, and was denominated the kingdom of the *Latins*; but after the decline of it, when it was renewed by Romulus, the epithet *Roman*, was appropriated to it, and the Latin became obsolete. When the empire was divided, the Latin epithet was revived, and it was again termed, The *Latin* empire. The church in it was termed, The *Latin* church. The *Latin* was the only version of the Bible tolerated. The decrees of the popes, the acts of councils, all their religious exercises, prayers and mass, were performed in *Latin*. As an ingenious author expresses it, 'they *latinize* in every thing'—And when the divine Spirit substituted a number for a name which should specify this empire, may we not infer from analogy, that the name designated by the number was *Latinus*.

With the number and name, we are to consider the mark of the beast. As the use of the *cross* is as habitual with the subjects of the beast, as the use of the Latin, and a badge communion, the reason assigned in support of *Latinus* as his name, will equally apply to the *cross* as his mark. In baptism, the sign of the cross is superstitiously made on the forehead. This is used 'not only in religious, but in civil matters.' The sign of the cross is engraved on their standards. Under the sign of the cross, the beast prosecuted the war against the infidels, and persecuted heretics. When the pope commenced the war against the witnesses, the Waldenses and Albigenses, he required 'sovereign princes and Christian people forthwith to sign themselves with the cross, and under that holy symbol to extirpate the pest which invaded the church.' To recite all the superstitious ceremonies to which the cross is subjected by papists, would be exhausting and disgusting. 'Even when not immediately engaged in performing the rites of their multifarious adoration, let them be assailed either by natural or supernatural terrors, and they will almost mechanically commence the operation of crossing themselves in various parts of their body.'

If we have the number, name, and mark of the first beast, we may consider the acts of the second. As the followers of the Lamb had his Father's name in their

foreheads, so the second beast required all to receive a mark in their right hand, or in their foreheads, in evidence of their connexion with the beast, and subjection to his authority; and that no man might buy or sell, save he that had the mark, or the name of the (first) beast, or the number of his name, as the token and badge of having conformed to the rites of his idolatrous worship—and in no instance have the popes been more rigidly strict and severe, than in the prohibition of all social intercourse with heretics, and administering to their relief and comfort—enjoining ‘upon pain of anathema, that no man presume to entertain, or cherish them in his house, or land, or exercise traffic with them, no, not so much as to hold communion with them in buying or selling; that, being deprived of the comfort of humanity, they may be compelled to repent of the error of their ways.’ So accurately hath the spirit of prophecy delineated the first beast with his seven heads and ten horns, and the second beast with two horns; and such tokens hath he given by which they may be distinguished and ascertained, and so minutely have the empire and the papacy, practically, though probably unconsciously, demonstrated, that they are those impious powers which should blaspheme God and persecute his people—and let him that readeth understand.

As the seventeenth chapter is only a diversified representation of the two beasts, described in the thirteenth, and explaining them unitedly, will more amply and impressively display their horrid impiety in combining to support idolatry, and persecute the church, it will be introduced and explained in this connexion.

CHAP. XVII.

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

One of the seven angels who had the seven vials, described in chapters xv, xvi, addressed the apostle, Come hither, and I will shew thee the judgment of the great whore which sitteth upon many waters. The judgment here specified, is described in the xviiith chapter. As the scriptures use the term fornication to denote, especially, idolatrous practice in God's covenant people, so an idolatrous church is represented by a lewd woman, Jer. xiii, 27, and Ezek. xvi, 30. This woman, this corrupt church, is said to sit upon many waters, which are explained, v, 15, to signify people, and multitudes, and nations; and is represented as being *great*, to express the multitude of her spiritual pollutions, the extent of her influence, through many regions, over many nations, and the horrid degree to which she would imbibe and propagate this idolatrous spirit and practice. Complying with the direction, the apostle was in a prophetic ecstasy, or carried away in the spirit, into a wilderness of error, delusion and wickedness, and saw a woman, or church, sitting upon a scarlet colored beast, the great red dragon, the same beast which had been so repeatedly introduced in the preceding visions, having seven heads and ten horns, the secular Roman empire. This beast was scarlet colored, and as scarlet was the color used by emperors in the time of war,

this beast, or empire, was represented in the habit of hostility against Christ and his people—and full of names of blasphemy, expressive of the multifarious idolatries practised by it. The woman was arrayed in purple and scarlet, the dress of popes and cardinals, and decked with gold and precious stones, and pearls, the symbols of her wealth, pomp, and magnificence. Similar to lewd women who used inflammatory potions, she had a golden cup in her hand, full of abominations, and filthiness of her fornications—by blandishments and alluring arts, enticing all nations to indulge in spiritual fornication, in the most detestable idolatries. Superlatively immodest and impudent, like open notorious harlots, she had upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH—the church of Rome, the fruitful source of idolatrous corruption and abomination. The apostle saw this mother of harlots, this idolatrous church, sitting on a scarlet colored beast, the great red dragon, the beast with seven heads, and ten horns, the Roman empire, directing and employing it as her agent, or instrument, to effect her corrupt and idolatrous designs, and drunk with the blood of saints. This explanation of the figure may now be illustrated by historical relation.

The hierarchy of the church of Rome is represented, chap. xiii, by a beast with two horns; and in this chapter, the church, impressively, by an impure, lewd woman, even the mother of harlots. Upon this subject it is unnecessary to detail the multifarious idolatries of the papal church—the worship of the Virgin Mary, angels and saints—the impious veneration of the relics of martyrs, the superstitious use of images and the cross. Nor is it necessary to suggest the extent of her wealth, which in the zenith of her prosperity, embraced a great proportion of the property in Europe—nor the magnificence of her churches, nor the richness of their furniture, in which, as Mr. Addison observes of the church at *Loretto*, amidst the splendor of glittering gems and precious stones, silver and gold make but a very indif-

ferent appearance—nor the arts by which she hath enticed the nations of the Roman earth to drink the cup of spiritual fornication, or idolatry—but it may be instructive to describe the manner in which she sits upon the beast, the secular empire, and guides it at discretion. Ecclesiastical councils enacted their decrees, ‘that all heretics should be delivered to the secular power to be extirpated,’ and so ‘executed their decrees by the sword of the civil magistrate.’ Hence it is only said of the second beast, that he *caused* to be killed. Pope Innocent ordered ‘sovereign princes and Christian people,’ to extirpate the Waldenses and the Albigenses, the pest of the church. By the direction of the pope, Charles the Fifth commenced the war against the Protestants in the time of the reformation by Luther and Calvin. In these commands of the popes, and the obedience and subservience of the state to their views, we have the metaphor, the woman sitting on the beast, illustrated in example. The apostle not only saw her sitting on the beast, but drunken with the blood of the saints. Though the popes have exculpated themselves from the cruelties perpetrated upon the witnesses, or saints; yet as David slew Uriah by the sword of the children of Ammon, by the sword of the state, have the popes slain the followers of the Lamb—and they have not only thirsted for their blood, but have drunken it even to intoxication. In the persecutions of the Albigenses, a million were slain only in France. In about thirty years after the institution of the Jesuits, 900,000 orthodox Christians were put to death at the instance of that society. The duke of Alva boasted, that in three or four years, he had taken off 36,000 only in the Netherlands, by the common executioner. In about thirty years after the institution, the Inquisition destroyed 159,000, by various tortures, and an innumerable multitude of witnesses, called *Lollards*, were destroyed in various parts of Europe—who, papists say, were put to death by the civil magistrate, in which we have the beast, the state, making war with the witnesses, overcoming and killing them, and the woman sitting on the beast, and drunk with the blood of the saints and the

martyrs of Jesus. Hence the horrid work of persecution is equally attributed to the beast, or civil power, as the active instrument or visible agent, and the woman, or church, as the instigating cause. And that a church, once the chaste, affectionate and faithful spouse of Christ, should degenerate, and become the bloody persecutor of his followers, would naturally excite the surprise and admiration of the holy apostle.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

10. And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her

desolate, and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

The surprise of the apostle excited the inquiry of the angel, Wherefore didst thou marvel? and induced him to explain the mystery, or the mystic subjects, which had been exhibited, for his information. As this paragraph is explanatory, and the subjects have been anticipated, a very general view of them only will now be given. The beast which carried the woman, or church, was the Roman empire. It was a beast while idolatrous, from its first commencement to the reign of Constantine, for more than a thousand years—it was not a beast, while Christian, for more than 200 years—it again became a beast when pagan idolatry was established in it, 530, it has been a beast ever since, for more than 1200 years, and will sustain its bestial character until it goes to final irremediable perdition. And they who dwelt on the Roman earth, whose names had not been registered in the Lamb's book of life from the foundation of the world, wondered, when they saw the beast which had been wounded to death, revive, or idolatry which had been suppressed, again restored and established in the empire. Here is the mind which hath wisdom. Though these subjects are obscure and difficult of apprehension, yet the mind which hath wisdom may investigate and comprehend them from the explanation given. The seven heads first denoted seven mountains, or hills, on which the capital city was built, in which the woman resided. They also denoted seven kings, or forms of government, five of which had fallen, or passed away, the sixth then was, and another form, the Christian, which might be termed a seventh, would continue about two hundred years, a short space compared either with its pagan, or papal form. If this were reputed a head, the beast, the idolatrous, revived and divided empire, would be the eighth; if the Christian

form were not inserted in the catalogue of heads, the beast would be the seventh, but whether this form were denominated the seventh or eighth, it would be the last, as in this the beast would go to remediless destruction. Next to the seven heads was the mystery of the ten horns. These signified ten kings which had received no kingdom as yet, and consequently did not exist in the time of the vision; but would receive power as kings, one hour with the beast. These would have one mind, and with one consent, give their power to the beast, or unite in supporting idolatry in the empire, and make war with the Lamb, who would overcome them, being Lord of lords, and King of kings, and they that would be with him, would be called, and chosen, and faithful. The waters on which the woman sat, symbolized peoples, and multitudes, and nations, and tongues. This variety of plural terms fitly denotes, the regions and nations over which this corrupt church would extend her influence within and without her immediate jurisdiction. The ten kings, or some of them who had been attached to her devotion, convinced of her hypocrisy and wickedness, or for sinister purposes, would hate the whore and make her desolate and naked, and eat her flesh, and burn her with fire—would divest her of authority, plunder her wealth, expose her to shame, and consign her to irretrievable destruction. They should do this, for God would put it into their hearts, first to unite in supporting her idolatry, and then to combine for her destruction, to effect the glorious purposes of his will. The explanation of the mystery is concluded with a description of the woman who sat on the beast. The woman, typifying the apostate church, which thou sawest, is, or has her seal and exercises her authority in, that *great city* which ruleth over the kings of the Roman earth.

As the *death* and *revival* of the beast—his *seventh* and *eighth* heads—and the *great city*—are the important, the intricate and embarrassing, subjects of this prophecy, they have been referred to this place for particular consideration.

The DEATH and REVIVAL of the Beast.

OF the death and revival of the beast, Mr. Lowman and Dr. Newton appear to have given two separate explanations. Says Mr. Lowman, 'This deadly wound of one of these heads was the destruction of one of those forms of government in such a manner as to threaten the overthrow of Rome, so that it should never rise to be the *seat of empire* again; and they who dwelt on the earth wondered when they beheld the beast that was, and is not, and yet is, the most natural interpretation of which seems to be, that the world beheld with great wonder *a city once so powerful quite destroyed, yet rising again to empire* in a very surprising manner!—This necessarily makes the life of the beast to consist in the simple circumstance, that Rome was the *imperial city*, his death, in its being deprived of the privilege, and his revival, in enjoying it again; but between this application and the symbol, where is the analogy? Is not this explanation so dissonant from the metaphor, a beast having seven heads and ten horns wounded to death, that a simple statement of it is a sufficient confutation?—Dr. Newton says, 'A beast is an idolatrous tyrannical empire,' and supposes, that the beast was wounded to death in the deposition of the emperor, Augustulus, and revived in the emperorship of Charlemagne. Did Dr. Newton recollect, that Augustulus was a Christian prince, and the empire Christian, and consequently an *idolatrous* head was not, could not be wounded to death in his deposition?—and was he not very unhappy in supposing the deadly wounded beast, or idolatrous empire, revived in Charlemagne, when he represents this same Charlemagne, in calling a council, 794, to suppress the worship of images, that angel who flew through the midst of heaven, chap. xiv, 6, having the everlasting gospel to preach to those who dwelt upon the earth?

Separate from the explanation he had given of the death and revival of the beast, Mr. Lowman says, 'This description of a beast, that it was, and is not, and yet is, means in a plain and easy sense this *persecuting*

power once was, then ceased to be, and then recovered itself again.'—Similar to this says Dr. Newton, 'The Roman empire was *idolatrous* under the heathen emperors, then *ceased to be so* under the Christian emperors, and then became *idoltrous again*.' Conformably to Dr. Newton, and it is apprehended, very truly, Mr. Faber says, 'A beast continues in existence as a beast, so long as it is a tyrannical idolatrous empire: when it *puts away its idolatry* and turns to the God of heaven, *the beast*, or those qualities by which it was a beast, *ceases to exist*, and when it *resumes its old idolatry* and tyranny, *it recommences its existence in its original character of a beast*. This singular circumstance has happened to the Roman beast. That empire was originally a beast by its profession of paganism: it ceased to be a beast under Constantine, when it embraced Christianity, and it again relapsed into its bestial state when it revived its old idolatry.' The coincidence of these authors in the preceding quotations is very obvious. The Roman empire *was* a beast in its pagan state, through its first six forms of government, to its conversion to Christianity. By its conversion to Christianity the beast received a deadly wound, and *was not* a beast for the term it continued Christian. *It is*, or again *would be* a beast, or the deadly wound be healed, when it should revive its superstitious idolatry. This explanation is so simple and natural, that probably, it will commend itself to the approbation of every candid reader.

The most approved expositors have assigned the seventh or eighth century for the revival of the beast in his seventh head; and represented this revival as consisting in the idolatrous defection, or apostacy of the bishop or church of Rome from the christian faith. As in this work, a different period, 530, is assigned for his revival, and his revival is presumed to consist, *not in the defection of the Papal church from the Christian faith; but in the re-establishment of Pagan idolatry in the empire by the ten kings*, the writer realizes a peculiar responsibility, and proposes the subsequent reasons for the satisfaction of the public mind.

1. It is incontrovertibly evident, that the scriptures ever affix the ten horns to the seventh head of the beast, chap. xii, xiii, xviii (though Mr. Faber hath affixed them to the sixth) and conformity to the scripture, compels us to produce the seventh head antecedent to the ten horns which proceeded from it, or co-existed with it.

2. It is equally evident from the most correct and authentic history, that the ten horns, or kingdoms, originated from the invasions of the empire by the Goths between the years 395 and 530, or if others judge it more proper, between 356, when the Huns established themselves in Hungary, and 526, when the Lombards finally established themselves in that province. According to scriptural representation, we may consequently be assured, that the beast revived, or arose with his ten horns between those periods. This will probably be admitted with greater facility, than that *the beast revived by the establishment of Paganism in the Gothic kingdoms*. In support of this, the subsequent observations are submitted to consideration.

1. Though it be demonstrably evident from scripture and the most credible history, that the beast in his seventh head with his ten horns, existed A. D. 530, yet there is no conclusive evidence, either that the bishop, or church, of Rome had so degenerated and apostatised from the Christian faith before that period, as to be denominated a beast, a false prophet or the mother of harlots. Such an hypothesis is not only destitute of historical support, but opposed to scriptural representation. Mr. Faber commences the 1260 years with 606, Dr. Newton with 727, and Mr. Lowman with 756. The scriptures ever prefix the beast with ten horns to the little horn, Dan. vii, and to the beast with two horns, Rev. xiii. The beast with his ten horns, consequently existed before the apostacy of the church, and could not revive by that event.

2. To suppose that the beast arose, or revived, by the apostacy of the Christian church, does not corres-

pond with the uniformity and propriety of scriptural symbols.

We ever observe a pleasing aptitude and uniformity in the symbols employed by the Divine Spirit, to represent the contemplated subjects. It has pleased him to introduce wild, savage beasts, to symbolize pagan empires with their absurd and ferocious religion. But the terms, *beast* and *corrupt* or idolatrous pagans, *church*, or idolatrous Christians, impress very differently, and excite very different views and sensations in the mind. If we admit, that a corrupt, idolatrous church be more odious and wicked, than pagans, yet is the wickedness of it, (the difference of circumstances being considered) very different from the wickedness of idolatrous pagans—and to represent idolatrous pagans by a wild beast, then wounded to death, and now revived in an idolatrous church, neither impresses harmoniously, nor corresponds with the simplicity and uniformity of sacred symbols—but to represent a pagan empire, or *beast wounded to death*, by being divested of its pagan or idolatrous qualities, and *reviving in its pagan genius and character*, accords with the uniformity of sacred symbols, and displays a consent and harmony very acceptable and pleasing to the mind.

3. To represent a corrupt, idolatrous church by a beast, is destitute of support from scripture.

The human race, since the institution of the church, has existed in two grand divisions. The church, or that part which has enjoyed a divine revelation, and the heathen, gentiles, or pagans, who have been destitute of it. For the first time beasts, as symbols of pagan idolatrous empires, are introduced in Daniel's wonderful vision of the four beasts, chap. vii: and we may consider those four beasts, or empires, as including the whole pagan world to the millennium of the church. As idolatrous, pagan empires are represented by wild, savage beasts, the idolatry of God's professing people is symbolized by female in chastity and the violation of nuptial vows. *Surely, as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the*

LORD, Jer. iii, 20. By no metaphor is the idolatry of God's ancient church more uniformly represented in the prophets, than by impurity, adultery and fornication. For the different representations of the idolatry of pagans, and God's peculiar people, there is a manifest propriety, originating from their different characters and conditions. Very fitly is an uncultivated, idolatrous, pagan empire, in the ignorance, intractability and ferocity, of depraved nature, represented by a wild, savage beast—and are not the defection and idolatry of God's covenant people, who have avowed the Lord Jehovah to be their God, and from the solemn vows and obligations by which they have devoted themselves to his service, sustain to him, the endearing relation of wives to their husbands, very pertinently symbolized by impurity, fornications and adulterous love.

This distinction which is introduced by the prophet, is preserved by the apostles. The Roman, idolatrous, pagan empire is represented by a great red dragon, and a beast, having seven heads and ten horns; but the corrupt, idolatrous church, by an impure, lewd woman. In no instance is the idolatrous church of Rome properly represented by a beast. If it be said, It is represented by a beast with two horns—it may be replied, The beast with two horns does not so properly symbolize the corrupt church; as the papal hierarchy, exercising a horrid despotism in propagating idolatrous worship. The metaphor which properly represents the idolatrous church of Rome is, BABYLON THE GREAT, THE MOTHER OF HARLOTS. If this be not satisfactory, and the assertion be denied, the observation yet retains its propriety and force. Whether the idolatrous church be symbolized by the beast with two horns, the false prophet, or mother of harlots, it is ever a distinct character from the beast with seven heads and ten horns. These two characters are invariably preserved through the whole progress of the prophecy. The beast, perishing in common ruin with the false prophet, chap. xix, is the same with the scarlet colored beast, chap. xvii, the same with the beast

which rose out of the sea, chap. xiii, and, under a different appellation, the same with the wonder in heaven, the great red dragon, chap. xii.—So the idolatrous church, represented either by a beast with two horns, chap. xiii, the false prophet chapter xvi, or the mother of harlots, chap. xvii, is ever the same from her first introduction, until her remediless perdition, chap. xviii.

If the beast revived by the apostacy of the church, it may be very difficult, if not impracticable, to assign a reason for the uniform preservation of this distinct and separate character in every part of the prophecy, and the propriety of it incomprehensible. But if the beast revived in the establishment of paganism by the northern nations in their respective dominions, the reason is very obvious, the beast is a character distinct from the idolatrous church—every embarrassment and obscurity is superseded, and the symbolical representations, in all their parts and connexions, are consistent and harmonious.

As the Gothic nations abandoned their pagan idolatry and embraced the religion of the church, if it be inquired, Why is the civil empire of Rome yet continued and exhibited under the figure of a *beast*? it may be replied, whatever subsequent variations or revolutions the subject of a figure may realize, the scriptures ever preserve it in its primary and original state. This is particularly illustrated, note chap. xix.

As the revival of the beast was progressive, no particular period for it can be assigned. When the first pagan nation conquered one region, or province in the empire, founded a kingdom, and established paganism in it, the beast began to revive, and continued to revive gradually, as pagan kingdoms were successively founded and pagan idolatry was established in them; and when pagan kingdoms were erected, and pagan idolatry was established in all the provinces of the empire, the beast which was wounded to death did live. This whole subject is more amply discussed, chap. xvii.

N. B. As the zealous attachment of the Gothic nations to pagan rites soon began to relax, and they abandoned their native superstition, and embraced the re-

ligion of the church, the phraseology of the explanation, describing the religion of the beast or civil empire, is accommodated rather to the idolatry of the church, than to the polytheism of Pagans.

The SEVENTH and EIGHTH HEADS of the Beast.

THE imperial, in the time of the apostle, is admitted by all expositors to be the sixth head, or form of government. Mr. Lowman supposes the seventh to be the exarchate of Ravenna, when Rome was governed by the lieutenant of the eastern emperor, and the eighth head to be the papacy, after Pepin king of France had subdued the exarchate, and given it to the pope 756. Dr. Newton supposes the exarchate of Ravenna to be the seventh head, and the emperors of Charlemagne to be the eighth. The variance of these authors will not interfere with the application of the same remarks to their respective systems. Upon these permit the following observations.

1. It is preposterous to substitute the exarchate, a mere principality subject to the eastern emperor, for the whole Roman empire in the west.

2. It is equally improper to consider the exarch as a head of the western empire, when he was only a viceroy, or lieutenant, and governed the principality in subordination to the emperor of the east. Mr. Faber supposes the patriciate of Charlemagne to be the seventh form, and his emperors to be the eighth. It is proposed only to exhibit that which is apprehended to be the true series of events represented by this symbol, (with incidental remarks upon his theory) and as a basis make one general observation, demonstrably supported by scripture—That the two beasts, one with ten and the other with two horns, typified two distinct and separate powers. No subjects are more distinctly and accurately exhibited in prophetic representation. All expositors admit, that Daniel's vision of the beast, terrible and dreadful, chap. 7, and John's vision of the beast with seven heads and ten horns, contemplate the same object. The prophet considered the horns and saw *another little horn come up among them*. He would know the truth of the *other* horn which came up.

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The apostle saw one beast come up out of the sea, and *another* beast come up out of the earth. This second beast, say all expositors, is denominated, *The false prophet*. These characters, or powers, are distinctly preserved through the prophecy, and chapter 19th, perish in common ruin. In these descriptions, the beast with ten horns is introduced antecedent to the beast with two horns, and is termed the *first* beast, and the beast with two horns is termed *another* beast. The beast with ten horns represented the secular Roman empire. The beast with two horns, must necessarily represent an ecclesiastical power, not only from his character, doing wonders, and working miracles as a prophet, but also, because no other distinct power hath risen up and co-existed with the ten horns. The observation is consequently supported by scripture and historical representation. This representation of these beasts is made with particular reference to that scene of persecution which they would unitedly practise. This was to continue 1260 years, and has been termed giving the saints into the hand of the little horn or the papacy. This term, it should be distinctly remarked, denotes neither the initial existence, the duration, nor final destruction, of the beast; but only *the term he was invested with power to persecute the saints*. Most expositors agree, that this period commenced A. D. 606. If the evidence for this date be not conclusive, the observations of Mr. Faber in support of it, are very plausible, and render it very probable. This will be adopted as a hypothetical proposition, and the basis of the subsequent remarks. If this date for the commencement of the 1260 years be controverted, or denied, and the reasoning from it be consequently inconclusive in that respect, the observations may be important in relation to the general subject.

If the beast with two horns was invested with power to persecute the saints, or the 1260 years commenced, 606, the subsequent inferences are necessary and unavoidable.

1. This beast existed antecedent to 606, as the saints could not be delivered into his hand, nor he exercise power over them, previous to his existence. This Mr. Faber admits. 'The little horn had already been in existence an indefinite period of time.' V. I, p. 120, 122—but then insists, that it was 'harmless,' and became 'apostate' by that very act. But 1. This is inconsistent with his definition of 'a beast—a tyrannical, idolatrous empire'—and if spiritually applied, must designate a spiritual power, idolatrous and tyrannical; and could not be 'harmless.' Dr. Newton and Mr. Faber affirm, "the kingdom of God, or Christ, is never represented by a beast." 2. It implies an essential transmutation of character. Before the delivery of the saints, it was innocent and harmless, but after, apostate and idolatrous and consequently, not the same, but an essentially different character, or power. If this power were represented by a little horn, and Mr. Faber 'conceives that the little horn and the two horned beast represent the same ecclesiastical power,' it was this *same little horn*, without any change of character, that spake great words against the Most High, and wore out his saints—and in the spiritual kingdom, there is no horn, but Christ, the *horn of David*. It is the direct and necessary consequence, that the beast with two horns, as apostate and idolatrous, existed previous to the year 606. We may infer, 2. That the idolatrous beast with ten horns existed before that period. If the beast with ten horns existed before the beast with two horns, as the prophet saw the little horn come up among, or *behind* the ten, and the apostle saw the beast with two horns come up out of the earth, after the beast with ten horns rose out of the sea, and this beast existed before the year 606, the beast with ten horns, must have antecedently existed; and we must consequently admit the existence of these two beasts in the sixth century, or before A. D. 600. We may infer, 3. That before this period, the deadly wound of the beast was healed. President Edwards, Dr. Newton and Mr. Faber suppose the beast received his deadly wound in the suppression of paganism, and revived, or his deadly wound

was healed, when idolatrous worship was established in the empire. As he must have existed, so his deadly wound must have been healed, previous to the year 606. Consequently, the opinion of Mr. Lowman, who supposes, that he revived when Pepin subdued the exarchate and gave it to the pope, 756, must be erroneous—as must the opinion of Dr. Newton, that he revived in the eighth century. Nor can the opinion of Mr. Faber be admitted in supposing, that the beast revived by investing the papacy with supreme authority over the church. ‘*It began again to be* when Phocas set up a spiritual tyrant to wear out the saints, and when the empire relapsed into idolatry,’ Vol. II. p. 94, 143 and alibi. It is particularly necessary to retain in mind, that these two beasts are to be sought for, and found, only in the empire of the west, V. I, 145. The opinion, that the beast revived by the act of delivering the saints into the power of the papacy, and by that act constituted the papacy a little horn, which before was harmless, a spiritual, idolatrous, tyrannical power, or empire, is embarrassed by some considerations. Not to suggest, that the opinion, that one dead body, by its own act should resuscitate and give life to itself, and by the same act give existence to another body, will be thought by some too complicated and mysterious, if not absurd, to be admitted—it may be inquired, 1. How could the emperor of the east constitute an idolatrous power in the west. If the act effected any corruption, it must have existed in the agent, not in the passive subject. The opinion really implies, that one person, or power, independently, can form the qualities, and constitute the character of another, which probably some will consider as absurd and morally impossible. 2. The scriptures represent the beast with ten horns, at least in appearance, as coming up out of the sea, before the second beast rose up out of the earth. But the opinion of Mr. Faber, that the ten horned beast revived by the act of Phocas, which act also constituted the pope the beast with two horns, gives them a simultaneous existence, contrary to scriptural representation. 3. The angel informed

the apostle, that the beast was the eighth and of the seven. Mr. Faber in supposing, that the beast revived in Phocas, 606, that the patriciate of Charlemagne, 774, V. II. 114, was the seventh head, and his emperorship, about 800, the eighth, makes the beast revive, or re-exist, about 200 hundred years before his last head, which yet is identified with himself, V. II, p. 88, 21, note. Dr. Newton and Mr. Faber insist, that the beast was wounded to death in his *sixth* head, and in his *sixth* head he must revive. But this they do not appear to support by any authority. It is said, that one of his heads was wounded to death; but it is not intimated, that the wound should be healed in the same head—it is simply said, ‘his deadly wound was healed’ v. 12, ‘the beast,’ not the head, ‘which had the wound by the sword and did live’—neither is it compatible with their own explanations. Bishop Newton supposes the wound was healed by the revolt ‘of the pope and people of Rome from the exarch of Ravenna, and in proclaiming Charles the great emperor of the Romans’—and yet supposes that the exarch was the seventh head. How then could the beast revive in the sixth? Mr. Faber insists, that the wound was healed in Phocas, emperor of the East, when he admits that the beast, and consequently his heads, existed in the west. These remarks compel us to decide, that the beast had revived from his deadly wound in the sixth century.

If neither the exarchate and the papacy, nor the patriciate and emperorship of Charlemagne, be the seventh and eighth heads of the beast, and it be demanded, what are they? Reflection will probably direct us to the true solution of this difficult question. A beast has been defined to be, a tyrannical, idolatrous empire. In the character, idolatry is an essential ingredient. Consequently, when an empire ceases to be idolatrous, *it is not*, or ceases to sustain a bestial character; when it relapses into idolatry, it renews its bestial existence. This is exemplified in the character and history of the Roman empire. From the commencement of it, through its first six heads, or forms of government, it *was* a beast, or idolatrous. When idolatry was suppressed

by Constantine, the beast was wounded to death in one of his heads. For the time it continued Christian, which might be termed a head, and the seventh, the *beast was not*. When the empire was divided into ten kingdoms, and idolatrous worship was again instituted, which might be termed an eighth head, or form, the beast again existed, or *was*. But the Christian state not being idolatrous, did not pertain to the idolatrous heads of the beast, and being erased, or omitted, the beast was of the seven or the seventh *idolatrous* form of government in that empire. In the empire, divided into ten kingdoms, and reviving idolatry, we have the nominal eighth, but the true seventh, head of that beast which rose from the sea of Gothic invasion.

Let not the novelty of this explanation, surprize any one to a rejection of it. Except that he substituted the papacy for the secular empire, it is the explanation of president Edwards—and separate from their particular systems, it is the explanation of Bishop Newton and Mr. Faber. Says Dr. Newton, ‘there had been a revolution—and the *sovereignty* which had been exercised by Rome alone, *was now transferred and divided among the ten kingdoms*’—and says Mr. Faber, ‘No doubt has been entertained by most commentators, that the ten horns of the beast are the ten *independent kingdoms* into which the empire was divided,’ V. I. p. 101, and yet more explicitly p. 53, 54; ‘The beast when he commenced his new term of existence, being no longer, as throughout his ancient term, *one great undivided power, but having put forth ten different horns, each of which bearing a separate and independent crown.*’ The ten horns, according to these authors, are ten independent sovereigns, occupying the place, and exercising the sovereignty of an independent head. To this explanation, the expressions of the interpreting angel spontaneously direct us. Rejecting Mr. Faber’s definition of an hour, and adopting the definition of Lowman, Newton and Edwards, that one hour signifies the *same*, or near the *same point* of time, the angel says, the ten horns are ten kingdoms which receive power as kings, one hour with the beast. This defines the rise, and

consequently the seventh or eighth head of the beast with sufficient precision—when the empire was divided into ten kingdoms. The beast and the horns, or ten kings, had nearly a simultaneous existence. This is corroborated by the observation, that the dragon had seven heads, and seven crowns upon his heads, but when the beast appeared in his revived state, 'he had ten horns, and ten crowns on his horns,' importing, as Dr. Newton ingeniously expresses it, 'a revolution of power from the heads of the dragon to the horns of the beast'—or denoting that the horns now occupied the place, and exercised the power, of a sovereign head. This only will reconcile chap. xii, 3, in which the crowns are on his heads, and xiii, 1, in which the crowns are on his horns, making the horns equal to a head, which describe the heads and crowns of the beast. If representing the ten kings as a head, or form of government produces any embarrassment, let a form of government be described. What is a form of government, but the particular mode according to which the inhabitants of a region are regulated or governed. This may be very different in different regions, and in the same region at different times. When kings directed and controlled the Romans, and they submitted to their authority; this was one form of government. When they were directed by two consuls, this was another; and when by ten men, termed decemviri, this was another form: and if the several regions possessed by the Romans and the nations who resided in them, had been divided into ten separate sections, and each of the decemvirs had directed the concerns of one particular section, the government of the empire under the decemvirs would have been precisely parallel with the government of it, when it was divided into ten kingdoms, and governed by ten independent sovereigns.—If then, the beast in his revived state, existed in the ten kingdoms into which the empire was divided, by ascertaining the period, when this division was effected we shall determine when the beast revived, and his last head appeared. Mr. Faber, from Machiavel, has given us a catalogue of these kingdoms, and from

Bishop Lloyd, their respective dates. 1. The Huns, 356; 2. The Ostrogoths, 377; 3. The Visigoths, 378; 4. The Franks, 407; 5. The Vandals, 407; 6. The Sueves and Alans, 407; 7. The Burgundians, 407; 8. The Herculi and Rugii, 476; 9. The Saxons, 476; 10. The Longobards in the north of Germany, 483, in Italy, 526. The period of 530 has been proposed for the seventh or eighth head, not for any particular predilection, but because at that period, the empire was divided, and the ten kingdoms were completely established; but if others judge another period more proper, they may select 456, 476, 483, or any other which they prefer; but the ten horns, or the beast in his revived state, and last head, certainly existed in 530; and it is surprising, that Mr. Faber should so strenuously contend for his Carlovingian, or septimo-octave, head, when he informs us V. 1, note, p. 99, 'that after the death of Charlemagne, his vast dominions soon fell asunder, and the Roman empire returned to its *divided state*'—the Carlovingian empire, consequently, was a mere temporary excrescence, and if we cannot find the beast in his last head, in the '*divided empire*,' in vain shall we search for it in the annals of Rome. And from hence it is manifest that all the explanations of Mr. Faber upon his septimo-octave head, as an established principle, are so many baseless fabrics; and that in all his contests with other expositors, upon this as a principle, he has only beaten the air.

From particular references and remarks it appears, that the preceding explanation of the last head has been given by Archdeacon Woodhouse, to which Mr. Faber has made objections in his appendix, p. 286. He objects, 1. This 'confounds the members of the beast, making the ten horns the same as his last head: This objection is involved in such obscurity, that the propriety of it is not comprehended. The Archdeacon had proposed the popish sovereigns for the last head. To this Mr. Faber objects, this makes the popish sovereigns the last head, obviously producing the proposition, that the last head consisted of the popish sovereigns, as an objection against itself. Through fear of

imputing a sense which Mr. Faber will reject, and making impertinent remarks, this objection must be consigned to a quiescent state. He objects,

2. 'This apparently distinct eighth head is to be one of the preceding seven. With which of his seven predecessors can this supposed head be identified?

1. This objection may be founded in a real error. It is not certain, that this apparently eighth head is to be identified with one of the preceding seven. Until this is proved, the objection is a mere nullity.

2. The interpreting angel is so far from supporting the assertion, that the eighth head is to be identified with one of the preceding seven, that he explicitly informs us, that the apparently eighth, is really the seventh head itself. 'There are seven kings; five are fallen, and one is, and the other is not yet come,—and the beast is the eighth, and is of the seven, or the seventh head. Is it not the obvious and only consistent sense of this explanation, that the beast had seven heads, of which five had fallen, or passed away, one was in the time of the apostle, to which another would succeed which might be termed a seventh, and then the beast would be the eighth, but this apparently seventh not being a proper head, the beast pertained to the seven. The true number and order of heads, consequently, are, kings, consuls, dictators, decimvers, and military tribunes, the sixth, the imperial, then was. Under this head the empire became Christian. This, from the great change effected by it might be termed a seventh, but being Christian did not appertain to the heads of the idolatrous beast, and was to be omitted in the computation of the *idolatrous* heads; and consequently, the beast was of the seven; and the text is so far from requiring us to identify the eighth head with one of the preceding seven, that such an identification would deviate from the true sense of the text, and a correct explanation entirely supercedes the objection. Mr. Faber objects,

3. 'The eighth head is represented as entirely distinct from the kings seated within his empire.' This objection he supports by chapter xvi, 13, 14. I saw

three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, which go out to the kings of the earth and all the world—Let the dragon in this instance denote that old serpent the devil. In connexion with him, the unclean spirits come out of the mouths of the beast, and false prophet. They go to the kings of the earth, and all the world; and we have four distinct characters, beast, false prophet, kings of the earth, all the world. We may inquire, who is the beast? the secular Roman empire, replies Mr. Faber, Vol. I, p. 80. Who is the false prophet? Mr. Faber replies, the spiritual empire of Rome, or the pope and clergy—Compare p. 143, 145, and 227. Do they pertain to the empire? They do, replies Mr. Faber. But the text exhibits them as being distinct from the beast. Who are the kings of the earth? Mr. Faber replies, the nations which reside in the Roman earth or empire, p. 212, 214. To this it may be objected, that the text exhibits them as distinct from the beast and the false prophet. It may yet be inquired, what are we to understand by all the world? Mr. Faber replies the ‘Latin world,’ or Roman empire, Vol. II, p. 218. But to this he will object, that the text exhibits it as distinct from the kings of the earth and the beast.—When Mr. Faber reconciles this objection with his definition of the terms, *beast, false prophet, kings of the earth, all the world*, he will abundantly supply Archdeacon Woodhouse with the means of obviating this objection entirely to his satisfaction.

The beast is the secular Roman empire, the false prophet the clergy, the kings of the earth, the nations or members, of which the empire is composed: and the earth, or all the world, the regions over which it extended. This general remark, it is presumed, relieves the subject from this objection of Mr. Faber.

In this instance, and indeed, in all this part of his work, Mr. Faber insinuates, that the head is a power distinct from the beast and kings of the earth. A fertile source of inconsistency and confusion. Hence,

'the last head is identified with the beast himself,' with the whole beast, Vol. II. note p. 21 and 87. He has defined a head to be 'a form of government,' p. 91, 105. If the head be a *form* of government, must it not necessarily be identified with the government itself, or can a government devoid of form be exercised? 'Would we discover the *last head*, we must seek for a power whose dominions have been *commensurate* with the whole western empire, p. 81. What *power* or *dominion*, can a *form* possess? Must not a *form* necessarily be *commensurate* with the power, or dominion to which it pertains. Mr. Faber contends ardently, that the last head must extend over the empire, and yet confine it to the empire of the west, p. 81, and restricts the ten horns, or kingdoms, to the nations on this side Greece.' V. I, p. 145. Remarking upon the conquest of Italy by Bonaparte, Vol. II, note p. 107, he observes, 'we cannot reasonably suppose the last head has arisen in him, because this would make the beast headless during the period' since 'the fall of the sixth in the subversion of the Constantinopolitan empire' 1453. This compelled him, according to his plan of the Carlovingian head, perhaps unwittingly, to honor the beast with two heads, the sixth and eighth, one in the east, and the other in the west, from 800 to 1453, more than 650 years. The sixth head was subverted 1453, and the eighth arose in Charlemagne, 800! But to introduce all the defects of this kind is too unpleasant, and which the limits of this work will not permit.

Though the Roman empire in the whole extent of it, embraced Greece and the provinces of Asia, yet the prophecy of the beast and the witnesses, respects only the ancient empire west of Greece. In this only the beast with his seven heads and ten horns existed. Under the sixth, or imperial, head, the empire became Christian, when the beast was divested of his bestial character, or was wounded to death. He continued prostrate, until the Goths conquered and established their own religions, or paganism, in it. Then the deadly wound of the beast was healed. Then the seventh

head, or form of government appeared: and when the empire was divided into ten kingdoms, the ten horns sprang forth.

Hence it is said, chap. xiii, 12, *The ten kings—receive power as kings one hour with the beast.* This decidedly implies, that the beast had risen before, or at the time the ten kings received their power; and as the ten horns, or kings, constituted or proceeded from the seventh head, the seventh head must have risen before the ten kings received their kingdoms: and as the ten kings received their power before the year 530, the seventh head must have existed at that period. This it is presumed, is the scriptural representation of the beast with his seven heads and ten horns. This relieves the subject from the embarrassment and confusion of Mr. Faber, who inverts the order of scripture, which ever places the ten horns upon the seventh head, by affixing the ten horns upon the sixth, and the seventh head upon the ten horns—and insists that the beast revived, or the empire became idolatrous, by the edict of Phocas, 606—that the ten horns appeared in the fifth and sixth centuries, 300 years before his ‘septimo-octave head’ in Charlemagne, 800, and that the sixth head was subverted 1453. v. I, p. 122, 137, v. II, p. 115, 124, 125.

As we have no sign by which we can determine the initial existence of the beast with two horns, or the papacy, we can assign no period for that event. The apostle observes, that the mystery of iniquity began to work in his time, but was retarded by him who letted, or restrained it, the persecuting power of Rome. But the conversion of the empire partially removed the restraint, and the fostering munificence of Constantine, to Christian pastors, accelerated its progress. Superstition, formality, avarice, luxury and ambition, soon became the predominant and characteristic qualities of bishops and teachers. The removal of the imperial seat from Rome to Byzantium, or Constantinople, and the incursions of the northern nations, were peculiarly propitious to the aspiring views of the Roman pontiff. He had so degenerated in the fluctuating and corrupt-

ing period of Gothic invasion, that when the empire was divided into ten independent sovereignties, the apostle soon saw the beast with two horns come up out of the earth; or as the prophet expresses it, Dan. 7, the little horn coming up among, or behind, the ten. As the act of Justinian, 534, gave the bishop of Rome precedence to all other bishops, but invested him with no ecclesiastical power, it may be difficult to decide whether this gave visible existence to this beast with two horns. Without prescribing, positively, any precise period for the commencement of his existence, we are compelled to admit it in the sixth century. According to this theory, the beast primarily rose out of the sea about 750 years before Christ, he *was* until the reign of Constantine about A. D. 323, when he received a deadly wound—he continued deadly wounded, or *was not* until 530, when his deadly wound was healed, or he rose the second time from the sea of Gothic invasion. Soon after this the beast with two horns, or the ecclesiastical empire, rose out of the earth. In 606 the pope was constituted supreme head of the church by the eastern emperor, assumed a look and tone more stout than his fellows, and began to wear out the saints. Should any inquire, how could the emperor of the east invest the bishop of Rome with power over the church in the west? They may be informed, that from the reign of Constantine, the emperors had assumed authority over the church, which had acquiesced in the prerogative. By virtue of an imperial edict, the church of Rome had been the court of appeals in all doubtful cases, since 379. In 534, Justinian gave the bishop of Rome priority of rank to all other bishops—and for Phocas, within whose jurisdiction the exarchate and Rome then were, in 606 to constitute the bishop of Rome the head of all the churches, was agreeable to assumed prerogative and admitted sovereignty.

The remarks unexpectedly protracted, may be concluded with suggesting, that in the time of the vision and many ages after the apostle, the church, as the subject of prophecy, was confined to the Roman

empire; but she hath now so lengthened her cords and strengthened her stakes in every direction, without the jurisdiction of the ten horns, or kingdoms, the agents by which the corrupt church persecuted the saints, that it is impracticable for her to raise a *general* persecution against them. The ruling passion in the present powers of Europe indicates, that the period is rapidly approaching, *if not already past*, when the kings shall hate the whore and make her desolate and naked—and it is incredible, to human view, that within sixty years, she should sufficiently renew her strength from her present debilitated condition, to persecute in any of those kingdoms she once controlled with unlimited sway.

The GREAT CITY.

DIFFERENT explanations have been given of the *great city*. Some have applied it to the city of Rome itself, and some to the empire. Mr. Faber insists, that 'the great city' which is opposed 'to the holy city, or the church, is not the city, but the empire of Rome: whence a street of this great city is a province of the empire, and a tenth part of the city is equivalent to one of the ten horns,' V. II, p. 22, and conformably to this he explains the street of the great city, chap. 11, to be Germany; and applies the fall of the tenth part of the city, to the suppression of monarchy in France. As it is essential to a correct explanation of the revelation, to apply the symbols according to their genuine import, it is peculiarly necessary to ascertain the precise signification of the epithet, *The great city*; and with due respect to the superior ability of Mr. Faber, it may be proposed, that the great city does not signify the secular empire, but exclusively *the church* of Rome.

Mr. Faber is confident that the great city symbolizes the Roman empire and church, V. I, p. 68. 'The great city, the mystic Babylon, throughout the apocalypse, represented in constant and direct opposition to the holy city, or church, is certainly not the city, but the empire of Rome. The temporal Babylon is the tempo-

ral empire of Rome; the spiritual Babylon is the spiritual empire of the Roman Pontiff,' V. II, p. 22 note. Upon these assertions the subsequent remarks are submitted.

1. It is admitted, that the great city is not Rome, and through the apocalypse, is directly opposed to the holy city, the church; but if his *temporal* Babylon, have a place in the apocalypse, it has entirely escaped observation, and he is desired to produce it before he imposes it upon the faith of the public. With the literal Babylon in Chaldea, we have no concern in this discussion. The apocalypse is silent about every other Babylon than MYSTERY, BABYLON THE GREAT. In support of his assertion, that the great city designates the empire of Rome, he has produced Lowman, Doddridge, and other respectable names; but when it is considered, that some, if not all, of them, by the empire, designate the '*anti-christian*,' or papal, 'empire,' the same with the church, their testimony will appear to be neither very pertinent, nor demonstrative. Whether any of them, by the great city, understood the empire in his sense of it, is very doubtful. But if they should all testify in support of his explanation, their testimony may be opposed by the testimony of Bishop Newton, and as many respectable names as he has produced.

2. He says, the great city is opposed to the holy city, the church. The holy city, or church, is equally opposed to the corrupt church, or the great city. This is very natural and impressive. If the great city denote the empire, then the secular empire is opposed to the church, or the holy city, and the holy city is opposed to the empire. A very unnatural and discordant contrast, for which it is presumed he will produce no other authority, than his chapter upon symbols. From such an incongruity, the apocalypse will be exempted, until he produces a parallel in some other symbol.

3. If the great city symbolize the church and empire of Rome, the apostle uses the same epithet, in different senses, which renders symbolic composition abstruse and incapable of correct and satisfactory explanation. The church and secular empire are obviously exhibit-

ed by different metaphors throughout the apocalypse, and to represent them by the same symbol, is not only destitute of scriptural authority, but subjects symbolic interpretation to the caprice of every expositor, and is a dangerous precedent. No confutation of it can be adduced more pertinently, than the remarks of Mr. Faber upon the explanation of the sixth vial in the Christian Observer, representing the drying up of the Euphrates, to consist in diminishing the influence of the papacy, V. II, p. 217 note. 'Had the writer attended to the uniformity and strict exactness of apocalyptic language, he would probably not have hazarded such a conjecture. Unless we violate completely the definiteness of the whole Revelation, what the Euphrates means in *one* passage it must mean in *another*'—and what the great city means in one place it means in another, and as he admits that the great city denotes the corrupt church in chap. xvii, he must admit, that the great city symbolizes the corrupt church, in chap. xi, 8, and in every other instance. 'Unless this be admitted, St. John uses the *same* symbol in *different* senses, and consequently puts an entire end to all certainty of interpretation.'

4. The angel definitely exhibited to the apostle, the subject designated by the epithet, the great city. The *woman* which thou sawest is that *great city* which reigneth over the kings of the earth, chap. xvii, 18. The great city and the woman are terms of the same import. The woman is the great city, and the great city is the woman. Accordingly, the distinguishing characteristics of the woman, idolatry, luxury, and persecution, chap. xvii, 2, 4, 6, are applied to the great city, chap. xviii, 3, 16, 24. Is the state, or civil power, in any other instance in scripture represented by a *woman*?

5. It may be adopted as a self-evident proposition, that no epithet, or subject, is used as a symbol of another subject, to which, especially, the prominent qualities or characteristics cannot be applied without manifest absurdity and inconsistency.

This being admitted, if we apply the principal traits, or characteristics, of the great city, the woman, that she sat upon the beast, reigned over the kings of the

earth, to whom they gave their power, with whom they committed fornication, whom they hated and made desolate, to the empire; and consequently, that the kings of the earth, the same as the empire, may be applied to denote, that they sat upon themselves, gave their power to themselves, reigned over themselves, committed fornication with themselves, hated themselves, and eat their own flesh, and then what absurdity, and confusion will it produce?—but applied exclusively to the corrupt church, how pertinent and instructive?—The absurdity of making such an application may demonstratively convince us, that the great city is neither the literal city, nor the empire, but, exclusively, *the church of Rome*,—and in connexion with it, that a *street* of the great city is a conspicuous place within the pale or jurisdiction of the church, and not Germany *as a province of the empire*—and the great earthquake is not a convulsion of the empire; but a commotion of the church—and the fall of the tenth part of the city, is a secession from the church, and not a revolt from the empire—and consequently, that Mr. Faber's 'obvious exposition' of the prophecy relating to the unburied state of the witnesses in Germany, a province of the empire, *as the street of the great city*, is an obvious error—and his application of the great earthquake to the French revolution, and the fall of the tenth part of the city, to the fall of monarchy in France, is most palpably erroneous and chimerical, V. II, p. 19—25, and 40.

CHAP. XIV.

In the preceding chapters we had the two beasts, one with ten, and the other with two horns, representing, the first the secular, and the other the ecclesiastical power in the Roman empire, the two great persecuting enemies of the Christian church, portrayed in horrid, glowing colors. In this we are presented with a more grateful and inviting object, the church of Christ, in the purity and beauty of an afflicted, suffering state. As the preceding chapters describe the beast, or beasts, exercising the spirit of raging hostility against the

witnesses, or church, 1260 years; this, under the character of the 144,000 who had the name of God impressed on their foreheads, describes them preserving themselves unspotted from the pollutions and abominations of superstitious idolatry, through that degenerate period.

1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

This paragraph exhibits Christ, the true Lamb of God, standing on mount Sion, the heavenly Jerusalem, Heb. xii, 22, and with him 144,000, the sealed of all the tribes of Israel, chapter vii, who were redeemed, or selected, from among men, to be preserved from the apostasy and corruptions of the ages in which they should live. As the worshippers of the beast had his mark, these as the true servants of God, have his name impressed on their foreheads. With a voice as of many waters, and of thunder; and the voice of harpers harping with their harps, the instruments of melody and praise, the holy choir sung a new, or the Christian song, chap. v, 9, which others could not learn and sing, as they only worshipped the true God, through the only Mediator, and experienced divine consolations; while the world wondered after the beast, and adored demons and idols, through fictitious mediators. These were not

defiled with women, the idolatrous pollutions of the woman who sat on the scarlet colored beast, the mother of harlots, the corrupt and apostate church. These were virgins, pure and fervent in their affection to Christ and his cause. These followed the Lamb, as their Lord and guide, whithersoever he went, through temptations, tears, and persecutions, for his name's sake. These were redeemed or selected, from among men, to be preserved from the contaminating idolatry of the world, and the first fruits to God and the Lamb, an earnest, an infallible token, of numerous converts, a glorious harvest to Christ in its appointed season. And in their mouth was found no guile. They handled not the word of God deceitfully, nor prevaricated in their profession and practice—were Israelites indeed, blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation among whom they shone as lights in the world.

In the 144,000, we have that little remnant which Christ reserved for himself, through the 1260 years of tribulation to the church, and which should not defile their garments with the errors, idolatries and abominations of that corrupt and apostate period. They are the same with the two witnesses which should prophesy in sackcloth, chapter xi, and are here represented as standing with the Lamb on mount Sion; but whether they are exhibited in this vision as following the Lamb in their afflicted state, *as sorrowful yet always rejoicing*; or in a state of jubilation and triumph for some signal victory obtained over the beast, is difficult to decide. As the history of the 144,000, or the witnesses, has been detailed, Chapter xi, the utility of it in this place is entirely superseded.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them.

Three angels are represented in this paragraph, as making three distinct proclamations. The first flies through the midst of heaven, or appears in a very public and conspicuous manner, to preach the gospel, from the immutability and perpetuity of its constitution, doctrines, promises and retributions, termed *everlasting*, to them that dwell on the earth, to every nation, and kindred, and tongue, and people of the Roman empire; implicitly prohibiting idolatry, and directing them to fear God, to worship and glorify him who made heaven and earth, the sea and fountains of water; and requiring a compliance by the solemn consideration, that the hour of his judgment is, or will, come, it being usual with the prophets, to represent future events, from the certainty of them, as past, or present. As though he had said, The hour of God's judgment will assuredly come, and if you worship gods of gold, or silver, brass, wood, or stone, the virgin Mary, angels, or saints, will be punished as idolaters; desist, therefore, from idolatrous adoration, fear God, and worship and glorify him only.

The second, another angel followed, saying, Babylon is fallen, is fallen, that great city. As the first angel admonished all nations, that the hour of God's judgment was or would come, this pronounced the actual infliction of it. Babylon is fallen, is fallen, that great city—expressing the total subversion and final destruction of the papal church. A reason is assigned for this terrible punishment. She hath made all nations drink the wine of the wrath of her fornication, or infatuated and enticed all nations to adopt her idolatrous rites and worship; and shall be punished for it with irretrievable destruction.

The third angel followed, announcing, If any man worship the beast, by imbibing an idolatrous spirit, and submitting to idolatrous injunctions, the same shall drink of the wine of the wrath of God—and be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Here is the patience of the saints. In these times of tribulation, the saints will manifest their patience, by submitting to the persecutions and tortures of the beast, for their obedience to the commandments of God, and supporting the faith of Jesus. For the encouragement and consolation of persecuted saints, the apostle received a positive direction to write, Blessed are the dead which die in the Lord from henceforth—as they should rest from their labors, enter into peace, and walk in their uprightness.* The events represented by these angels have been differently explained by different expositors. As no specific token is annexed which will direct, or determine, the application of them, the different explanations which have been proposed shall be suggested, and the preference referred to the option of the reader.

* Blessed are the dead which die in the Lord from henceforth, Why from *henceforth*? Expositors answer with an ingenious plausibility, The expression refers to the popish tenet of purgatory, which had been inculcated for a long term antecedent to this voice from heaven—by which the world had been taught, that souls would endure purgatorial pains after death. to purify and prepare them for heaven; but this error would now be confuted, and *henceforth* saints would die in the Lord, in a joyful expectation of immediate admission to the blissful presence of Christ.

Bishop Newton applies the first angel, who preached the everlasting gospel to those who dwelt on the earth, to Charlemagne in the eighth century, in calling a council which condemned the worship of images, and decreed, that adoration was to be ascribed only to God. The Bishop applies the second angel to the Waldenses in the twelfth century, who publicly and zealously remonstrated against the errors and idolatries of the papal church, and pronounced God's judgment in her final and irrecoverable destruction. He applies the third to Luther in the sixteenth century, in effecting a reformation, and threatening impenitent idolaters with everlasting destruction from the presence of the Lord and the glory of his power.

Mr. Faber applies the first angel to *Luther* in translating the Bible, in zealously propagating the doctrines of the gospel, and effecting a glorious reformation. He applies the second angel to *Calvin*, who more confidently denounced the judgments of God upon papal idolaters--And the third, to the *Church of England*, which, for continuing to denounce the vengeance of heaven against the adherents of superstitious idolatry, and supporting the doctrines of the gospel, has been honorably termed, '*The bulwark of the Reformation.*' Others have supposed that the first angel represented *John Wickliffe*, in the fourteenth century, with *John Huss* and *Jerome of Prague*, the second *Luther*, and the third, ministers of the gospel.

Dr. Livingston in his evangelical sermon, delivered before the Missionary Society in New York, supposes the 144,000 which stood with the Lamb on Mount Sion, represented Luther and the reformers; and the first angel, who flew through the midst of heaven publishing the everlasting gospel, denoted that evangelical spirit which hath so wonderfully pervaded the Christian church, in recent times, and so remarkably displayed itself in missionary institutions and exertions to disseminate the gospel of Christ through the various parts of the world.

14. And I looked, and behold a white cloud, and upon the cloud one sat, like unto the Son of Man,

having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

After the vision of the 144,000 with the Lamb, on mount Sion, the apostle had another of Christ in his exalted and glorified state, honored with a golden crown, as King of kings, and having a sharp sickle. To him another angel cried with a loud voice, Thrust in thy sickle and reap, for the harvest of the earth is ripe. Christ accordingly thrust his sickle into the earth, and the earth was reaped. To him succeeded another angel who came out of the temple which is in heaven, having also a sharp sickle—and another came from the altar having power over fire—and as fire is the emblem of God's jealousy and indignation, may we not consider this angel as, eminently, the agent, or executioner of divine judgments. To the angel who had the sharp sickle, this angel cried, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. Complying with the direction, the angel thrust in his sickle, and gathered the vine of the earth, and cast it into the great wine-

press of the wrath of God.* And the wine-press was trodden without the city, and blood came even to the horse bridles, by the space of a thousand six hundred furlongs.

The metaphors of the harvest and the vintage are manifestly derived from the prophecy of Joel, chap. iii, 13, *Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.* These metaphors designate two remarkable judgments which will be inflicted upon the beast and mother of harlots, or the idolatrous empire and apostate church of Rome in succession, as the vintage succeeds the harvest; and the metaphors imply, that these judgments will as certainly be inflicted, as the vintage succeeds the harvest in its season. Dr. Newton considered these as future; and that it was impossible to determine in what calamities they would consist, or how be effected. Mr. Faber supposes the *harvest* typified the calamities of the French revolution, and was effected by pouring out the three first vials, which he terms, '*The vials of the harvest.*' Though the propriety of applying these vials to those calamities may be suspected, yet considering the series of prophecy, and the series of events already accomplished, that the harvest symbolized that destructive scene, may not be destitute of probability.

The judgment typified by the *vintage* will be very terrible. In the figure, it is termed, the *great wine-press*, and accommodating it to the custom of placing the great wine-presses without the cities, this is said to be without the city.

When the clusters of the vine were cast into the wine-press, it is said, that blood came out. This determines the judgment to be a scene of slaughter, and blood, and carnage. It is said, that the blood came even to the horse bridles, a strong symbolic hyperbole, importing, that such torrents of blood would flow, that

*As Christ and believers are the *true vine*, which the Husbandman, the heavenly Father, hath planted; the corrupt church of Rome, the pope, with his adherents, is *the vine of the earth*, which the devil hath planted, which shall be plucked up.

horses might be said to wade in it even to their bridles, and that by the space of one thousand six hundred furlongs. And what an immense effusion of blood must be that, in which horses might be said to wade even to their bridles, the distance of two hundred miles? Mr. Mede assures us, that this is the exact length of the church lands from the walls of Rome, in which he presumes this scene will be acted. Mr. Faber apprehends, that it will be in the land of Palestine, which he affirms, in length, to be precisely two hundred miles, or 1600 furlongs. But the truth, or falsity, of either conjecture, and the true design of the text, can be ascertained only by the providence of God in the appointed time.

CHAP. XV.

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the

glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The preceding chapters describe the impiety and horrid cruelty of the two beasts, the secular, and ecclesiastical powers of Rome, the great persecuting enemies of the Christian church. In this are exhibited the judgments of God to be inflicted upon them for their impieties and persecutions. To manifest most plainly, that these plagues, or judgments, were to be inflicted upon the worshippers of the beast, or idolatrous Christians, the followers of the Lamb are represented as having gotten the victory over the beast and over his image, standing on a sea of glass, as purified by the fiery trial through which they had passed; and as conquerors in the arduous conflict, in a state of triumph and joy, having the harps of God, the instruments of melody and praise. Like the Israelites at the Red Sea, they sung the song of Moses and the Lamb, ascribing righteousness and faithfulness to God in his marvellous works, and the manifestation of his righteous judgments, for which he is worthy to be praised by men and angels.

After this, the apostle saw the tabernacle of the temple, the holy of holies, opened, and seven angels came out of the temple, having the seven last plagues, importing, that these angels inflicted these judgments according to instructions immediately received from God. Like the high priest they were clothed in white linen, the emblem of their sanctity and righteousness; and had their breasts girded with golden girdles, the emblem of their promptitude and fidelity in executing the commands of their glorious Sovereign. A vial was given to each of the seven angels by one of the four beasts, or living creatures, upon which the temple was filled with smoke from the glory of God, and from his power, as was the tabernacle when it was erected in the wilderness, *Exod. xl, 34*, and the temple when it was dedicated by Solomon, *1 Kings viii, 10*, so that no man could enter into the temple till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

1. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The earth in these visions, designates the empire of the Romans: and they who had the mark of the beast, and worshipped his image, were the idolatrous Christians who resided in it; this judgment consequently consists in calamities inflicted upon idolatrous Christians in the Roman empire. And as these judgments were inflicted upon idolatrous Christians, they must have been inflicted after the eighth century, in which the worship of images was publicly established by the papal church. The critical reader will mark the analogy between the plagues of these vials and the plagues of Egypt, and the judgments of the trumpets also; but the illustration of this shall be omitted.*

The first angel poured his vial upon the earth, and there fell a *noisome sore* upon the men who had the mark of the beast and worshipped his image. The Holy Spirit has explicitly defined the sense in which he uses the term *sore*, symbolically, 2 Chron. vi, 28, 19. *If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts or caterpillars, if their enemies besiege them in the cities of their land, whatsoever sore, or whatsoever sickness there be.* According to this definition, the term *sore*, expresses any distressing and grievous calamity; and as an ulcer, or a sore, excites painful sensations in the body, so any scene or calamity, which interrupted the prosperity, and distressed the inhabitants of the empire, will fitly correspond with the symbol, or *sore*, of this vision. This sore may designate that scene of distress which pervaded the empire soon after the establishment of idolatry by the church

* See note at the end of the Chapter.

of Rome. The evils symbolized by these vials shall be exhibited very concisely.

Charles the great was crowned emperor, A. D. 800. To him succeeded his son Lewis, surnamed the pious; but bountiful as Charles and Lewis had been to the popes, their restless ambition stimulated them, by artifices and intrigues, to diminish the imperial power, and increase their own authority. To effect these ignoble purposes, they fomented discords in the royal family, and actually succeeded in alienating the sons from the father, and induced them to divest him of royal power. After this event, the sons of Lewis contended about the supreme authority, the popes interfering as best accorded with their own ambitious views. The feuds and contentions between the sons of Lewis generated a civil war, in which 100,000 men were slain in one bloody battle. The spirit of rivalry stimulated his descendants, in succession, to violent contentions which produced civil wars, and involved the empire in commotions and distress. These civil dissensions divided the church also into contending parties, which raged with great violence, by which the calamities of the empire were greatly increased. This scene of discord, contention and civil war, continued in the family and descendants of Lewis, for more than a hundred years, and like a noisome and grievous sore, diffused itself through all parts of the body politic, afflicting all classes and conditions of the inhabitants, with the most painful and grievous distresses.

3. And the second angel poured his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

In these visions, the earth denotes the Roman empire. When separated from the sea, as in the preceding symbol, more particularly may designate the interior parts; and the *sea*, the maritime provinces, and islands, with the sea itself. As blood figuratively, denotes war, and this vial was poured upon the sea, by which it became as the blood of a dead man; the symbol may naturally denote a great effusion of blood in a

war conducted by sea: and events, if they do not support, will accord with this explanation.

After the noisome and grievous sore, or the feuds and contentions between the descendants of Lewis had subsided; in the eleventh century, it became a subject of painful regret to the superstitious Christians of the west, that Jerusalem, the holy city, and the holy sepulchre were possessed by the infidels, or Mahometans; and proposed as a meritorious enterprise to wrest them out of their power. For this purpose pope Urban II. went into France, and convened a council in which he recommended an expedition for the recovery of Jerusalem from the infidels, with great ardor. The council received the proposal, as though it came from heaven, with universal applause. The spirit of enthusiasm pervaded every rank, and instantly an incredible number offered themselves for this holy war. The countries were soon deserted, the shores were lined with men, and the harbors with ships for this frantic expedition.

According to Mr. Russel, the first division of the army, consisting of 300,000 men, commenced their march by land 1096, under Peter the hermit, a fanatical monk, and Walter the moneyless, an ignorant, enthusiastic rabble, without discipline and subordination, without preparation for the expedition, and provision for their subsistence, expecting to be supported they knew not how, miraculously, as were the Israelites, by manna from heaven. They were soon involved in want and distress. For their relief, as though their cause sanctified crimes, they seized as prey, whatever came within their power. Their march was a continued scene of rapine and murder. Their depredations provoked insurrections against them, and many bloody conflicts. From the losses they sustained by want, sickness and slaughter, when they arrived at Constantinople, they were reduced to 20,000 men. Here they were joined by the grand division in 1097, and the whole mustered on the Bosphorus, 100,000 horse, and 600,000 foot. From Constantinople they proceeded in the expedition, and fought their way

through Syria to Jerusalem, which they reduced 1099. They were so diminished by mortality, and their incessant war with the infidels, that another crusade became necessary to support their cause. This was raised in 1146, and consisted of 70,000 regular troops, completely armed with a prodigious number of light horse besides infantry. These two crusades may be estimated at one million, six hundred thousand men. To these reinforcements were added, to support the contest.

These termed crusades, or wars of the cross, continued for more than a hundred years, in which it was computed, that more than two millions of men lost their lives. Historians inform us, that by these wars, the empire was so exhausted of men, that it became a comparative desert, and that the surviving inhabitants consisted of widows and fatherless children. Could such a bloody and destructive war, partially at least conducted by sea, be more aptly represented, than by pouring a vial into the sea, by which it became as the blood of a dead man, or can we conceive an event which will more aptly correspond with this figurative representation?

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became as blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar, say, even so, Lord God Almighty, true and righteous are thy judgments.

As in these visions, the earth and sea denote the empire, the rivers, or streams, may denote states and provinces with the powers they exercised; as fountains may represent the sources from which they derived their authority. This vial poured upon the rivers and fountains, and turning them into blood, will consequently typify the grievous judgment of war, producing a great

effusion of blood, in the provinces, and amongst the powers of the empire. The angel of the waters is the angel who poured his vial upon the rivers and fountains. His acknowledgment, Thou art righteous, O Lord, because thou hast judged thus, for they have shed the blood of saints, suggests the procuring cause of this judgment—shedding the blood of saints. This also sufficiently defines, or exhibits, the rivers and fountains, the powers who persecuted the followers of the Lamb.

The explanation of the terms is a direct introduction to an historical narrative of the calamities prefigured by this vial. In the eleventh and twelfth centuries, the Waldenses, and especially the Albigenses, had become very numerous in the south of France. The pope sent his legates to suppress them. The inquisition was instituted to torture and destroy them. Every cruel and bloody method of persecution was employed against them. An immense army of 500,000 men was employed to extirpate their heresy. This army attacked them with most merciless rage, and put them to death in the most cruel forms. More than 60,000 were put to the sword in one city. It was computed that a million were destroyed only in France. They were dispersed, and their country desolated, and laid in ruins. Thus the rivers and fountains, popes and princes, shed the blood of saints; for which the angel poured this vial upon them, and God gave them blood to drink. Soon after the tragical scene of the Waldenses and Albigenses terminated, and the crusades were abandoned, the dispute between the emperor and the pope about presenting to ecclesiastical preferment, each insisting upon the right as his peculiar prerogative, became violent and bloody. In this dispute, each had his partizans, and the empire was divided into two factions. The party which supported the pope was termed, *The Guilphs*; and that which supported the emperor was denominated, *The Gibellines*. The pope found occasion to excommunicate the emperor 1227, for which the emperor employed every expedient to embarrass and mortify the pope. The contest between

them produced violent commotions and a bloody war, in which provinces, cities, villages, and even families, were divided, and the opposite parties practised upon each other the most barbarous rage and cruelty. The scene perpetrated in Sicily, termed, *The Sicilian vespers*, is an impressive specimen of the horrid cruelty practised in this bloody contest. The partizans of the pope fell upon the adherents of the emperor at mass, massacred them at their altars, spared neither sex, nor age, ripped up pregnant women, dashed children against the stones, slew 8000 in two hours and saved but a single person. This violent contention which filled, especially Italy, provinces, cities and villages, with commotion and strife, war and blood, continued more than a hundred years. In this terrible judgment, we have an illustrious display of divine righteousness and equity, in retaliating upon the emperor and pope, the cruelties which they had unitedly perpetrated upon the followers of the Lamb. They had combined to shed the blood of saints, and in equitable retaliation, they shed and drank the blood one of another. Even so, Lord God Almighty, true and righteous are thy judgments. Are we not impressed with the aptness of the symbol to represent this horrid scene, and with its exact fulfilment?

8. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

'The sun,' says Sir Isaac Newton, 'is put for the whole race of kings shining in regal power and glory.' The sun, in scripture, is put for Christ, with his heavenly beams and influence, illuminating the church, the holy city. As these vials are poured upon the Roman earth, or empire, are we not to consider the sun, as the great luminary of the bestial kingdom, and of the corrupt church, Babylon the great, and who is this but the pope? and pouring this vial upon this sun, and giving him power to scorch men with great heat, will denote

a vehement and baneful influence, proceeding from the papacy which filled the subjects with rage, vexation and distress, for which they blasphemed the name of God. This explanation we find verified by events.

After the contest between the emperor and pope had subsided, and the tranquillity of the empire was restored, the pope, who during the contest, for safety, had retired from Italy and resided in France, returned to Rome. The pope dying, a new pope was to be chosen. When the cardinals had convened, to secure the residence of the pope in the city, the citizens of Rome insisted upon the choice of a Roman, at least an Italian. They even broke into the conclave of the cardinals, clamorously demanding a Roman pope. When a domestic said to them, 'Have you not the cardinal of St. Peter?' they immediately clothed him with the pontifical robe. He caused himself to be proclaimed pope, by the name of Urban VI. The cardinals retired to *Fundi*, and chose another pope. This schism divided the kingdoms and states of Europe, some supporting one pope and his successors, and some the other, and continued for many years. Great evils resulted from the contention, and it was judged adviseable that the popes of both parties should resign; but the ambition of neither acquiesced in the proposal, and the vexatious effects of the division continued to be realized by the parties. A general council, was convened, 1409 to prescribe a remedy for the prevailing evil. Both popes were deposed by the council, a new pope chosen, and each pope had a party which supported his particular interest. St. Peter now had three successors, each of which supported his right to the apostolical chair. John, the successor of the pope chosen by the council, convened a council at *Constance*, 1414. This council proposed that John should resign, and the other two be deposed; but John declined the ungrateful proposal, and retired from the council. The council first suspended and then deposed him. Of the other popes, they made one a cardinal, and deposed the other. The council then proceeded to choose a pope in whom all parties would unite. Martin V. was unanimously elected. But the

restless ambition of the popes continued to produce commotions and violent contention. A council convened at *Basil*, asserted the authority of councils to reform the church in its head and members. This greatly displeased the pope, and he published an order to dissolve the council, 1432. The council could not persuade the pope to revoke the order; yet continued to sit. In the process, however, the pope approved the acts of the council; but new differences arising, the pope transferred the council to *Ferrara*. This notwithstanding, many bishops continued at *Basil*, who deposed the pope, and chose Felix the fifth. There were now two popes, conducting two councils, and Germany proposed calling a third to examine the rights of the other two. This schism continued until the death of the pope, when Felix resigned and the contentions between the popes concluded.

The vehement contentions of the popes originated violent and bloody wars between adjacent princes and states, which continued more than a hundred years, involving the inhabitants in misery and distress, which made them blaspheme God; but they repented not of their deeds. Thus the fire of ambition and contention in the popes, set the Roman world in a flame. And were not the contentions of the popes about the papacy, the great luminary of the Roman earth, producing such calamities, most fitly represented by pouring a vial into the sun, or infecting him with a plague, and giving him power to scorch men with his intolerable rays and heat?

10. And the fifth angel poured his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven, because of their pains and sores, and repented not of their deeds.

The word *seat* in the text, in the original *the throne*, denotes the dominion, authority, or power, of the beast, 2 Sam. iii, 10: vii, 16: and 1 Kings i, 47. Darkness, in scripture, is the emblem of perplexity and trouble. Gnawing the tongue, denotes rage and vexation, Psa. xxxv, 16; Acts vii, 44: and a kingdom full of dark-

ness, is a kingdom full of embarrassment and perplexity. The pouring of this vial upon the seat or throne of the beast, imports, that this plague, or judgment had its effect upon the dominion and authority of the *idolatrous* power of the empire, filling the subjects of it with perplexity and confusion, rage and anguish. The events of divine providence almost infallibly direct us to an application of this vial.

After the contentions about the papacy had subsided, the detestable sale of pardons and indulgencies, in the sixteenth century, so provoked the pious spirit of *Luther*, that he lifted up his warning voice and publicly protested against the scandalous traffic. This so directly affected the authority and revenue of the pope; that he issued his bull, or proclamation, condemning the doctrine of *Luther*, and required of him a recantation, and engaged the emperor, Charles the V. to put it in execution. This only prompted the intrepid spirit of *Luther*, more publicly, to condemn and oppose the errors and practice of the papal church. By the exertions of *Luther*, many were convinced of the horrid impiety of image-worship, and renounced the *idolatry* of the empire by which the throne of the beast was shaken to its centre. It was judged, that the state of the church made a general council necessary, to prescribe a remedy for the increasing evil. A general council was convened at *Trent*, 1542, which, with intermissions, continued to sit twenty-one years. By the address of the popes, the deliberations of the council were so artfully conducted, that they terminated entirely in favor of the papal interest. The doctrines of the reformation were condemned, the errors of the church approved, and the authority of the pope confirmed. But the result of the council was so far from conciliating, that it alienated, the affection of the parties, exiled all hopes of a reconciliation, and was succeeded by the entire secession of England, Scotland, Ireland, Denmark, Sweden, many states in Germany, the cantons of Switzerland, multitudes in Bohemia, Hungary and France, from the worship of images, who absolutely renounced the religion of the empire, and the authority

of the pope. How full of darkness was the kingdom of the beast then? These events, by curtailing the dominions and territories, and diminishing the revenues of the bestial kingdom, made an irretrievable infraction upon the respectability, power and influence of the beast.

To suppress the northern heresy, as it was termed, or the reformation, and support the papal interest, the popes instigated powers and princes to make violent and bloody wars—the wars of Charles the V. in Germany, with the protestants, the wars of Spain with the Netherlands, the Spanish invasion of Great Britain by the *Invincible Armada*, the powder plot in England, and the civil wars in France, with horrid massacres and assassinations; but these infernal plots and mighty efforts, terminated in the establishment of the protestant interest, and the disappointment and confusion of the subjects of the beast, increased their vexation and rage, and they blasphemed God, and gnawed their tongues with pain. Will not this application of this vial recommend itself to the approbation of every candid reader.

12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

Mr. Lowman and Mr. Faber explain this text literally, conceiving the kings of the east to denote some eastern power, the Turks who are situated to the east of Rome, or the Jews in the eastern countries; but literal explanations do not accord with the symbolic construction of this prophecy, and this text will be explained conformably to the event from which the symbol is derived.* In this prophecy, literal Babylon typifies the church of Rome, as Jerusalem typifies the church of Christ; as the captive Jews in Babylon typify the church of Christ in papal bondage. The great river Euphrates ran through the city of Babylon, and was the channel of its supplies, and the barrier of

* See Note at the end of the Chapter.

its defence. As the Jews were liberated from captivity by the destruction of Babylon, so by the destruction of the papal, the church of Christ will be liberated from papal bondage and persecution. Cyrus and the confederate kings, termed the kings of the east, destroyed Babylon by turning the Euphrates from its natural channel, which dried up the river, and so prepared a way for their entrance, and the capture of the city. According to the import of the symbol, whatever answers the same purpose to the papal church, as the Euphrates answered to ancient Babylon, will be the Euphrates of it. Is not this manifestly her immense revenue, in whatever form collected, which, like a mighty torrent, has been incessantly flowing into her coffers? Has not the immense wealth of the papal church been its great barrier, and rendered it unassailable? And will not the diminution, or depression, of this revenue, be the exhaustion, or drying up, of the Euphrates of this vial.* And whatever powers in consequence of it, shall assail and subvert the papal church, whether they come from the east or from the west, whether they be friends, or foes to Christ, will be the *kings of the east*, according to this explanation. Whether this explanation be correct, and whether the effects of this vial are manifest in the gradual diminution of the papal revenue in the last century, and in the astonishing events of the present period, will be referred to the deliberate decision of the judicious reader.

* But the other I much prefer, which *Bullinger, Aretius* and *Illyricus* have learnedly expounded, that *Euphrates* signifies the *principal fortresses* of the *Anti-christian Babylon*, viz. their *spiritual revenues, tithes, first-fruits, taxes, annuities, copes, indulgences, Peter pence, impropriations, dispensations, vacancies, commendams*—all the wealth and riches which were wont to flow to Rome from all parts of Christendom. *These waters shall be dried up*, because these taxes and tributes shall be bestowed elsewhere, so as the *chests, cellars, kitchens, and store-houses* of the pope shall grow empty. Neither is this interpretation new, or lately thought of by us, but my *Anonymous* has expressed the same 269 years ago," 1384. PAREUS.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

In this vision, the dragon is that old serpent the devil, the beast is the civil, and the false prophet the ecclesiastical, empire of Rome. These impure spirits come out of the *mouths* of the dragon, the beast, and false prophet, and are, consequently, *doctrines of devils*, damnable heresies, emanating from the civil and ecclesiastical orders of the bestial kingdom, and disseminated by satanic agents. They are impure, impudent and vociferous, as frogs. They go out to the ten kings of the Roman earth, and all the Roman world, to gather them to the battle of that great day of God Almighty, arraying them in direct hostility against heaven. The event predicted in this vision, is, consequently, the appearance of satanic emissaries or agents, emanating from the civil and religious orders of the bestial kingdom, who would disseminate the most impious and damnable doctrines, and incite the kings of the earth to a violent insurrection against the Lord and his anointed. When we reflect upon the rapid and surprising diminution of the revenue of Babylon the great, the idolatrous church of Rome, through the last century, and the influence of the atheistical and blasphemous doctrines propagated by *Voltaire*, *D'Alembert*, and their associates, with such infernal subtilty, and miraculous success, are we not astonished at the remarkable coincidence between the import of this vial, and the events which have occurred in the wise and righteous providence of God.

As this would be a time of peculiar temptation, a benediction, implying a caution, is pronounced upon those who should watch and keep their garments, or preserve themselves from the prevailing corruption; as by their vigilance they would escape the contagious pollution, they should be exempted from the punishment of this horrid impiety.* This benediction appears to be inserted in a parenthesis, as there is a manifest connexion between the preceding and subsequent verse. And he, which Dr. Newton says should be they, and which the original will tolerate, removing the obscurity and making the sense plain—And *they*, the unclean spirits, gathered them, the kings of the earth, together, into a place called Armageddon. Whether this be literal or figurative, can be determined only by the event. Now all the machinations and mighty ef-

**Blessed is he that watcheth, and keepeth his garments.* This evidently implies, that they who abstained from the horrid impiety which these unclean spirits would propagate, should be exempted from the terrible judgments it would procure. And may we not observe this verified in the providence of God? If we review the diffusion and prevalence of this infernal influence, and compare the events of Divine providence with them, shall we not admire the correspondence of events with the inspired representation? In all those regions and kingdoms, in France, Spain, Holland, Prussia, Germany, Switzerland, and Italy, in which this diabolical influence has been most propagated, have the judgments of God been realized, with peculiar severity, and much in the same proportion; while those parts of Europe which have kept their garments, comparatively, have been exempted from the scene of blood and carnage. This same observation may be applied to the United States. Those parts of the union which have most imbibed the *infidelity* of Europe, have most participated in her plagues. And it ought not to be unnoticed, that the *old New England States*, in which this influence has never obtained, but in individual instances, by an unexpected revolution, immediately antecedent to the declaration of the present war, have been wonderfully preserved from the *peculiar distresses* with which it has been attended. How impressively does this consideration admonish us to *keep our garments*, and avoid the *pestilential infidelity* of Europe?

There appears to be a moral necessity for this infernal influence—as no *common degree of wickedness* would qualify men to perpetrate those horrid acts of violence and cruelty, by which they should be made to drink the cup of God's indignation and vengeance.

forts of satan against the cause of Christ, especially by the unclean spirits, are brought to a decisive crisis, and they must succeed, or be baffled and confounded forever.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

The seventh angel pours out his vial into the air, and a great voice out of the temple pronounces, *It is done.* This vial in its effects, consequently, consummates the destruction of Babylon the great. It is poured into the air, either as the seat of satan's kingdom, being the prince of the power of the air, Ephes. ii, 2, or the region of the clouds, from which proceed storms and tempests, the symbols of tumults and convulsions in the world; consequent upon which it is said, there were voices and thunderings and lightnings, the symbols of divine majesty and power when God comes to judgment. The effects of this vial will be tremendous; a great earthquake, the emblem of commotion and revolution, distinguished by its magnitude, such as was not since men were upon earth—the division of the great city, Babylon the great, the corrupt and idolatrous church, and the falling of the cities of the nations from their obedience to her, says Dr. Newton, or in ruin with her—and great Babylon comes in remembrance before God, and as she made all nations drink the wine of her fornication, or intoxicated them with her superstitious idolatry; he will make her drink the wine of the fierceness of his wrath, and every island flies away, that there is no refuge to which she can flee—and the mountains to which she might call to cover her, are not found—there is nothing to screen and preserve her from the impending destruction. And there fell upon men a great hail, out of heaven, as God cast great hailstones from heaven upon the Canaanites, Josh. x, 11, and men blasphemed God for

the plague of the hail, for the plague thereof was exceeding great.* This symbolical description, imports the terrible and irretrievable destruction of the papal church, attended with circumstances of peculiar anguish and distress. The observation repeated under the vials, that the men blasphemed God, and repented not of their deeds, suggests, that the papal church, and idolatrous Christians, under all divine judgments, will continue impenitent and incorrigible, until wrath come upon them to the uttermost.

* *And there fell upon men a great hail out of heaven.* A very sensible and ingenious friend apprehends, that this *great hail* represented the destruction of the *French army by the Russians*. Without approving, or rejecting, the correctness of this application, the conjecture is not destitute of very plausible support. For 1. The irruptions of the *northern nations* upon the empire were represented, chap. viii, 7, by a *storm of hail and fire*. As this is the same symbol, *hail*, may we not infer, that this judgment would be inflicted by a *northern power*. The Gothic invasion was represented by a *storm*, continued and progressive; but this hail *fell* upon men, and the destruction of the French army was *sudden* beyond example—and to a great degree, was occasioned by the *unprecedented and extreme severity of the cold*. 2. *The clusters of the vine*, chap. xiv, 19, 20, and may we not consider the French armies as these clusters, were cast into the *great wine-press without the city*, or papal church—and that destructive scene was acted *without* the jurisdiction of the papal church, and the dominion of the beast. 3. The disappointment and perplexity of the French army, may have been properly suggested by the expression, *and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great*—and probably, the vexation and distress of the French army, exceeded any instance of the kind, the world has ever witnessed.

If the seventh vial has been poured out, and the seventh angel has sounded, the destruction of the papal church, and the kingdom of the beast, has commenced, and will infallibly be effected. The conjecture will soon be confuted, or confirmed, by the providence of God.

N. B. The French army commenced their retreat from Moscow in the first part of November. A writer acquainted with the air of that climate informs us, that the commencement of the cold may be calculated almost as precisely as the rising of the sun—that it began much earlier than usual—and at that time, was 15 degrees below 0, four or five degrees colder than any day we have had for many winters past.

Note to page 331.

EXPOSITORS have formed very different opinions of the judgments represented by these vials. Dr. Newton who published 1758, positively affirmed, that the events prefigured by them were future. Mr. Faber admits the correctness of Dr. Newton's observation for the time in which he wrote; but insists, that they began to be poured out in the revolutionary scenes of France. Mr. Lowman and Dr. Doddridge apply them to events in past ages. As, in this explanation, these vials will be applied to past events, it may be proper to annex some reasons which, if not demonstrative, may apologize for preferring the application of Mr. Lowman, to the opinion of Dr. Newton and Mr. Faber.

1. It will appear upon examination, that this vision of the vials is inserted parenthetically, being disconnected with those which precede, and which succeed it. The twelfth chapter, as a preface, suggests the subjects of the subsequent visions—the beast and the witnesses, with the conflicts between them. The thirteenth discloses the beast, his idolatry and persecution. The fourteenth, the witnesses following the Lamb in great tribulation, and persecuted for righteousness' sake. The seventeenth contains a view of Babylon the great, the corrupt church. The eighteenth of her destruction. Between the fourteenth and seventeenth, we have the vision of the vials, as a distinct and separate vision, and previous to the destruction of the great city, Babylon. It merits particular observation, that when the seventh vial is poured out, it is explicitly remarked, that Babylon the great is remembered before God to give her the cup, or vial, of the fierceness of his wrath; implying, that until the pouring out of this vial, God had neglected, or omitted to punish her for her multifarious abominations—and consequently, that the other six vials were immediately poured upon other subjects—and it is also remarked, that her judgment came in *one hour*, unexpectedly and suddenly—which implied, that her destruction had not antecedently commenced.

Upon a comparison it will appear, that the fifteenth and sixteenth, are perfect parallels with the tenth and eleventh chapters; the events of which, Dr. Newton and Mr. Faber admit, were effected under the fifth and sixth trumpets, and are inserted in a parenthesis as a vision collateral with those trumpets, to avoid an infraction upon the prophetic series comprised in the eighth and ninth chapters—and is not the circumstantial consonance of the vision of the vials with the vision of the little book, a satisfactory evidence, that as the tenth and eleventh chapters disclose events collateral with the eighth and ninth; so the vision of the fifteenth and sixteenth symbolize events contemporary

with those of the thirteenth and fourteenth, which could not have been antecedently exhibited without interrupting the prophetic series contained in those chapters.

2. According to the hypothesis, that the 1260 years, through which the beast would persecute the witnesses, commenced 606, they will be consummated 1866, seventy four years from 1792, when they began to be poured out according to Mr. Faber.

3. The plagues inflicted under the symbol of pouring out the vials, evidently require a term of time for their fulfilment.

The six first seals, which began to be opened about the year seventy, and terminated in the conversion of the empire to Christianity about the year 323, consumed a term of more than 240 years. The six first trumpets, which began to sound about 400, in their operation and effects, continued at least to the year 1672, a term of more than 1270 years. Whoever deliberately considers the import of these vials will necessarily conclude, that if the judgments symbolized by them, should be inflicted in two hundred years, it would be a rapidity of divine dispensations, far exceeding any recorded in this prophecy—how much greater to be accomplished in the short period of seventy four years?

4. The assurance given to the apostle by the voice from heaven, I will shew thee things which must be hereafter, chap. iv, 1, evidently implies a revelation of future events: and all expositors have considered these visions as comprising a prophetic series of events, from the time of the apostle to the second coming of the Son of man. This opinion is supported by the series of events in succession. The first six seals conducted the series to the conversion of the empire in the reign of Constantine. The holding of the four winds by four angels, and the four first trumpets, continued it to the subversion of the empire by the Goths. The fifth and sixth trumpets continued it in the eastern empire, at least, to the year 1672. If the vials did not begin to be poured out before the year 1758, or 1792, from the sixth century, in which the empire was subverted according to all expositors, there is no vision, or prediction, which immediately respects the judgments inflicted on the worshippers of the beast, for almost 1200 years. But when it is considered, that the *beast* and the *witnesses* are the grand subjects of this revelation, about which more is written than all other subjects, is it credible, that the spirit of prophecy should particularly describe other events, inferior subjects, and be entirely silent about the distressing scenes in the bestial kingdom, for 1200 years; especially when so many terrible judgments were inflicted upon it in this period?

Bishop Newton and Mr. Faber apply the fifth and sixth trumpets to the Mahometans and the Turks, from the seventh century, containing a prophecy of events in the empire of the east; and consider the little book, chap. xv, as prophetically

comprising a history of the beast and the witnesses in the empire of the west, unitedly containing a prophecy of divine dispensations towards the whole empire. And as God punished the superstitious Christians of the east by the trumpets, why may we not consider him as punishing the idolatrous Christians of the west by the vials: the trumpets and the vials symbolizing the judgments which God inflicted upon the apostate and corrupt Christians of the whole empire, east and west, at the same time?

It is the great objection of bishop Newton to the application of the vials to past events, that it produces confusion, bringing some vials under one trumpet, and some under another; but this will operate with equal effect against his application of the little book, part of which respected events under the fifth, and part under the sixth trumpet, according to his own explanation. But will not the consideration, that the empire of the east was entirely distinct from that of the west, and the subjects of the two trumpets, especially the sixth, entirely distinct from the subjects of the vials, obviate the supposed impropriety of presuming, that the vials were poured out in the west, at the time the trumpets sounded in the east? If this be admitted, will it not increase our admiration of divine equity, in punishing those at the same time, who had been companions in corruption and idolatry.

5. The correspondence of events with the import of the vials.

So manifestly do past events harmonize with the import of the vials, that the pious Mr. Brown, (though he rather admitted the sentiment of Dr. Newton, that the events typified by them were future) in his family bible, has inserted the events produced by Mr. Lowman; and president Edwards observes, that Mr. Lowman's exposition of the five first vials is 'exceeding satisfying.' This observation, it is hoped, will be illustrated and confirmed by the explanation.

Mr. Faber has applied the three first vials to the French revolution. He has affixed no date to the fourth; but judges it highly probable, that the fifth was poured out in the battle of *Austerlitz*, 1805: according to which explanation, five vials were poured out in the contracted term of less than fourteen years. Though it is not designed to examine the consent of those events with the import of the vials, it may be proper to remark upon the first, which he terms, '*The noisome and grievous sore of atheism.*' The correctness of this may be suspected for two reasons. 1. This makes this plague, or vial, consist in a vice of the heart, or real wickedness, and a solitary instance in these prophetic emblems: all the other symbols, or vials, denoting calamities, or external judgments, inflicted as punishments for wickedness committed; but this internal depravity, or wickedness itself. It is also inconsistent with the scriptural definition of the term *sore*. 2. The inconsistency of it with scripture and with himself, according to his own explanation. The first angel was explicitly directed to pour out his vial upon

those who had the mark of the beast, and worshipped his image, or idolatrous Christians. Mr. Faber denominates the revolutionary power of France, *The Anti-christ, who denies the Father and the Son*, a character essentially different from that of idolatrous Christians. Did the angel pour out his vial upon French *atheists* as having *the mark of the beast and worshipping his image*?

Mr. Faber apprehends a confederacy will be formed by the influence of the unclean spirits under the sixth vial, between the infidel king, identified with the last head of the beast, the false prophet, and the vassal kings of the Roman earth. This confederacy, he presumes, began to be formed by the *concordat* between the first consul and the pope, 1802, and yet apprehends, that some monkish orders 'may *hereafter* be the tools of the three unclean spirits' in forming this confederacy. He is confident also, that the fifth vial was poured out in the battle of Austerlitz, 1805. The confederacy by the influence of the unclean spirits under the sixth vial, began to be formed 1802, and the fifth vial was poured out 1805! Must there not be a mistake somewhere? Does not this render his application of all the vials dubious? V. II, p. 216, 223, 233, 239.

If it be not a conclusive evidence, does it not corroborate the hypothesis, that the events of the little book, and consequently that the plagues of the vials which are to be realized by the worshippers of the beast, will be effected under the fifth and sixth trumpets, and not under the seventh, that the contents of it are inserted before it is notified, that the second woe is past, chap. xi, 14.

It merits particular remark, that the sounding of the seventh trumpet is not specified after the eleventh chapter, and that the judgments of it are not suggested. From the relation of it to other subjects of the apocalypse, we may presume it will be realized by the bestial kingdom, and probably in that dreadful scene in which the beast and false prophet will be effectually subdued by Christ, and all the fowls of the air filled with their flesh. The assertion, chap. xv, 1, that the seven vials are the seven *last* plagues in which was *filled up* the wrath of God, has been considered as a conclusive evidence, that the seven vials are the effects of the seventh trumpet. But it may be as true, that the wrath of God is *filled up* in the seven vials, if they began to be poured out under the fifth and sixth trumpets, as under the seventh. However they are explained and applied, it is manifest that they respect different events, and will be effected at different successive periods, in which ultimately, *all* those judgments of God will be inflicted.

The seventh vial is poured upon Babylon the great, and effects the destruction of the papal church—Is it not a probable conjecture, that the seventh trumpet will sound at the same time, and destroy the bestial kingdom, and the destruction of the beast and papal Church be effected in the same general scene, and terminate in the same period?

Note to page 340.

MR. FABER observes, 'that all the vials of the last trumpet are represented as being poured out upon the papal and Mahomedan Roman empire,' V. II. p. 213. His observation may be restricted. They are poured out upon the papal empire only. Mr Faber is not ignorant of the violent contentions about the primacy, between the bishops of Rome and Constantinople. Nor of the schism, or division of the church into the eastern, or Greek, and the western, or Latin, in consequence of them. Nor is he ignorant, that the Eastern Christians, though 'plunged in the superstitious observances of the Latin church, resolutely denied its supremacy,' V. I, p. 192. Nor that the eastern church, for a short term, bowed in reluctant submission to her more potent rival, the church of Rome, V. II, p. 37. As they were two distinct, independent, churches, they are distinguished in the scriptures. The members of the Latin, or Roman communion, are ever characterized as the *men who had the mark of the beast, and worshipped his image*. They are distinguished from those of the Eastern, by the *rest of the men who worshipped devils, demons, departed saints, and idols of gold, and of silver, and of brass, and of stone, and of wood*, chap. ix, 20. The woes of the fifth and sixth trumpets, with some exceptions of the east; but the vials are poured upon the men who have the mark of the beast, and worship his image, or the idolatrous Christians of the west. And is not this a sufficient reason for applying this vial to the mystic Euphrates of the spiritual Babylon, the papal church? Mr. Faber applies the five first vials and the last to the bestial kingdom, though he applies this to the Turks. If any other author had made such an application, would he not have insisted, that this destroyed the harmony of the process? That uniformity required an harmonious application of the vials?

Two distinct subjects, or events, are exhibited under this vial—the drying up of the great river Euphrates, and the appearance of the unclean spirits which proceed from the secular and ecclesiastical empire of Rome, and decidedly prescribes the application of this vial to the bestial kingdom, not to the Turkish empire. These unclean spirits go to the kings of earth, by which Mr. Faber understands the ten horns, or kingdoms of the beast, or secular empire of Rome; and he informs us, V. I, p. 145, that all these kings, or kingdoms, are to be sought for on this side Greece, or the empire of the Turks. According to his explanation of the great river Euphrates, consequently, one event under this vial respected the Turks in the east, the other the papists in the west; but if any other expositor had so applied the events of this vial, would

he not have renewed the complaint, the want of 'homogeneity,' or consistence, in the exposition?

The remarks of Mr. Faber, V. II, p. 217, upon the explanation of the drying up of the river Euphrates, importing 'the impending destruction of Anti-christian Rome,' in the Christian Observer, have not escaped observation, and furnish matter for particular animadversion. But only the observation, that 'unless this be allowed,' (that as the apostle had named the Euphrates in detailing the woe of the Turks, chap. ix, he symbolizes them by it in this vial,) 'St. John uses the same symbol in different senses, and consequently puts an entire end to all certainty of interpretation,' which he considers as conclusive in support of his application—shall be examined minutely. 1. He says, 'the apostle uses the *same* symbol in two different senses.' But the apostle did not name the Euphrates, chap. ix, as a symbol. He named it literally, for the river itself, and so Mr. Faber understood him, V. I, p. 292. 2. The apostle, chap. ix, did not designate, or symbolize the Turks by the Euphrates, but by the *four angels* which were bound in it, and so Mr. Faber has explained them. In this observation, consequently, he deviates from the scriptures and confounds himself.—There is an essential impropriety, or defect, in applying the symbolic Euphrates to the Turkish empire in another view. The mystic Euphrates pertains to the mystic Babylon, which with Mr. Faber is the civil and ecclesiastical empire of Rome, and from which the Turkish empire is entirely a distinct region, or power. If the Turkish empire was subverted, or annihilated, the mystic Euphrates might nevertheless run into the mystic Babylon like a torrent. Consequently, the dissolution of the Turkish empire would not exhaust the mystic Euphrates, nor can that empire be symbolized by the Euphrates of this vial. These remarks, it is presumed, exempt the application of the symbolic Euphrates to the revenue of the papal church from the exception of Mr. Faber: and this, it is apprehended, is the only application which will permit an intelligible and consistent application of the other terms of the text. This note, unexpectedly protracted, shall be concluded with observing, that all the chapters of this prophecy from the eleventh to the twentieth, are only diversified displays of the beast and the witnesses; and, unless other subjects, or powers, are remotely included in the great battle, chap. xix, if we except some parts of the twelfth chapter which is only an introduction to the subsequent chapters, there is not another symbol, nor a prophetic sentence, which relates to any other subject, in all those chapters, even according to Mr. Faber himself, V. I, p. 55—a sufficient reason for not giving the Euphrates of this vial an insulated explanation by applying it to the Turks.

CHAP. XVIII.

As the events predicted in this and the subsequent chapters may be now existing, or are future, only those general explanations of them shall be given which, it is presumed, exhibit the important subjects which they contain.

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

It had been proclaimed, by anticipation, in a preceding chapter, xiv, 8. Babylon is fallen, is fallen; this describes her tremendous destruction. The apostle saw another angel, not one of those who had the seven vials, who cried mightily, Babylon is fallen, is fallen, and is become the hold of every foul spirit, and the

cage of every unclean and hateful bird. This description of Babylon's destruction, or the remediless destruction of the apostate and corrupt church of Rome, is derived partly from the destruction of ancient Babylon, partly from the destruction of Tyre, and partly from the desolation of Edom, in the prophecies of Isaiah, Jeremiah, and Ezekiel. This part is quoted from Isa. xiii, 19, 20. *And Babylon—shall never be inhabited—but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and dragons in her pleasant palaces.* Historians inform us, that this prediction was literally accomplished. The ruins of ancient Babylon became the haunts of wild beasts, and the dens and abodes of doleful creatures and poisonous reptiles. As ancient Babylon is the symbol of the papal church, so the state of it after its destruction, symbolizes the state of the papal church after this judgment shall be inflicted upon it. This obscure description of the state which will succeed the abolition or destruction of the papal church may denote, either the prevalence of the most detestable errors and horrid impiety; or that the members of her idolatrous communion would become the prey of devils and damned spirits; but the event will unexceptionably explain the import of the symbol. A reason is assigned for this terrible punishment. All nations have drunk the wine of her fornication, or been seduced to idolatry by her fascinating arts, and the kings of the Roman earth have committed fornication with her, or united in her idolatrous views and designs: and the merchants of the earth, the clergy who traded in her spiritual wares and merchandize, have become rich through the abundance of her delicacies. A direction is given to the remnant who had not defiled their garments with her idolatrous pollutions to come out of her,—‘to abandon her communion,’ as Christ directed his disciples, before the destruction of Jerusalem, Matt. xxiv, 16, Let them which be in Judea flee to the mountains, that they might not partake of her sins, and might be exempted from her plagues. For her sins had reached heaven, and like the blood of Abel, cried for vengeance

to be executed upon her for her idolatries and persecutions. The direction is next given to retaliate her cruelties upon her. Reward her as she rewarded you, and double unto her double according to her works: in the cup that she hath filled, fill to her double*—expressive of an ample retribution: and that her distress and abasement should be proportioned to her pride, luxury and dissipation. *How much she glorified herself, and lived deliciously, so much torment and sorrow give unto her.* She saith, as did ancient Babylon, Isai. xlvii, 7, 8, I sit a queen and am no widow, and shall see no sorrow; and for this carnal confidence, or security, her plagues, death, or extermination, for her presumed, perpetual existence; mourning for her mirth; and famine for her affluence and luxury, shall come upon her in one day; and she shall be utterly burned with fire,† or be totally destroyed and become a per-

* As rendering *double* to the idolatrous church of Rome for her persecutions, may be understood by some to import a greater punishment than she had merited by her wickedness, who may doubt the equity of this judicial process, it may be proper to observe, that this term, in the scriptures, emphatically expresses the absolute certainty of the fact, or proposition. It was the manner of the Hebrews to denote the infallible truth of an assertion, to double the terms. God said to Adam, In the day thou eatest thereof, thou shalt surely die. In the Hebrew, dying thou shalt die. He should die in the most emphatical and awful sense. This would be rendering to him double. The prophet was directed, Isai xl, 2, to speak comfortably to Jerusalem—for she had received of the Lord's hand *double* for her sins. Of which it is the manifest sense, that those temporal judgments which had been pronounced against her, having been inflicted, her state should be reversed. God accordingly now directed the prophet to speak comfortably to Jerusalem. The same term occurs, chap. lxi, 7—For your shame ye shall have *double*, and for confusion they shall rejoice in their portion. In which rejoicing in their portion for their confusion, is of the same import as having double for their shame. The following expression, *how much she glorified herself and lived deliciously, so much torment and shame give unto her*, denotes, that her distress, shame and abasement, should be in proportion to her voluptuousness, pomp and luxury. This would be *doubling to her double*.

† Expositors have generally explained this expression to signify, that Rome would realize a complete conflagration. But

petual desolation, by the almighty power of God; for strong is the Lord who judgeth her.

9. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10. Standing afar off, for the fear of her torments, saying, Alas, alas! that great city, Babylon, that mighty city, for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;

12. The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble,

13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her shall stand afar off, for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls!

when we reflect, that Babylon the great denotes, not the literal city of Rome, but the mother of harlots, or that idolatrous church which has made herself drunk with the blood of saints, and consequently, that burning this city will consist, not in the conflagration of houses and buildings, but of *men*, the members of her communion, may we not suspect the correctness of the exposition? As fire effects the most entire destruction, may we not understand burning her with fire, to express such a complete destruction, that she shall be as a heap of ruin and a desolation forever?

17. For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city.

19. And they cast dust on their heads, and cried weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

This description of the destruction of mystical Babylon is derived from the xxvi and xxvii chapters of Ezekiel, which predict the destruction of Tyre. As Tyre was the great emporium of the east, and pursued a most extensive and lucrative commerce, it was a proper symbol to represent the spiritual merchandise of the papal church, and her agents.

As the commerce of Tyre was conducted by sea, and employed shipmasters and sailors, these epithets are adopted, analogous to the symbol, to designate the spiritual merchants of the papal church. As the destruction of Tyre involved the destruction of her trade and gain, which produced bitter lamentations in her merchants, shipmasters and sailors, so the destruction of the papal church will involve the destruction of her spiritual merchandise, and disappoint her spiritual merchants in their prospects, in the view of which, not only the kings of the earth who have been devotionally attached to her communion, but also the clergy, priests and friars, who have been the spiritual merchants of her dispensations, pardons and indulgences, her spiritual merchandise, by which they have traded in the souls of men, shall take up a doleful lamentation and say, Alas, alas! for in one hour so great riches, trade, and gain are come to nought!

With this awful scene we have a most impressive contrast. While the kings of the earth, the merchants, clergy, priests and members of the idolatrous church, that mother of harlots and abominations, are casting dust on their heads, and weeping and wailing, that so great riches, the pomp, and wealth, and luxury, the merchandise and gain, of this great city, or church, had come to nought in one hour—heaven, the holy apostles and saints, are directed to exult and rejoice in the displays of divine righteousness in her condemnation and punishment; and as with a great voice of much people, they shout, Alleluia;—Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

This very significant and impressive symbol is derived from Jer. li, 63, 64, and is designed to express, most emphatically, the final and total destruction and extirpation of spiritual Babylon. The metaphorical expressions import, the total and perpetual extirpation of her wealth, pomp, pride, luxury, voluptuousness, mirth and gladness, and that she shall be consigned to ruin and darkness forever. For this awful catastrophe are assigned as reasons, her sorceries, her superstitious arts, by which she had enticed all nations to idolatry—her

luxury, and her persecutions. *In her was found the blood of prophets, and saints, and of all that were slain upon the [Roman] earth.*

This vision describing the destruction of the papal church, conducts the tragical scene of the beast and the witnesses to it ultimate term. If we should take a retrospective view of these interesting subjects, would they not make a sensible impression on our hearts. In the review, we should see the beast with his seven heads, and ten horns, rising up out of the sea; or the Roman empire in its last form of government, amidst the agitations and conflicts of contending nations, divided into ten kingdoms, and reviving its pagan worship. We should see the second beast with two horns like a lamb, and speaking like a dragon, rising up out of the earth; or the papal hierarchy assuming divine prerogatives, appointing idolatrous objects of religious adoration, and compelling high and low, rich and poor, to receive the mark of submission to idolatrous injunctions. We should see also the faithful few who would not defile their garments with his idolatrous abominations, remonstrating against his horrid usurpations and decrees, by which they procured his indignation and resentment, and for which he persecuted them even unto death. For persecuting and wearing out his saints, we should see the Most High avenging their injuries, pouring out the vials of his wrath, and inflicting the most terrible judgments upon this horrid beast, this idolatrous power, and this corrupt and apostate church, and in this vision we should see her consigned to perpetual desolation.

When we reflect upon the dispensations of divine providence in the events of the present period, from the progress of the prophetic series in its accomplishment, and the accordance of events with predictions, we are almost compelled to admit, that this vision, or prediction of the destruction of spiritual Babylon, or the papal church, is fulfilling before our eyes. We have seen the ten kings, or some of them, who were most affectionately attached to her communion, hating the whore and making her desolate. We have seen

destruction come upon her like a whirlwind—her plagues in one day—her wealth, and luxury, and pomp, so great riches come to nought in one hour! and the signs of the times suggest, that the period is rapidly approaching when she shall sink as a millstone into the sea, to rise from it no more at all. But let us not be precipitate in our calculations. In the destruction of that corrupt church, there may be a temporary suspension of her plagues. In the mutability of human affairs, she may emerge, in some degree, from her present abject state of depression. If the vision tarry long, wait for it. It may be imprudent in us to apply events to predictions, until subsequent events shall conclusively ascertain their real accomplishment. After the decisive contest between Christ and his enemies, and he shall have taken his great power, and when he shall reign before his ancients gloriously, it may be indisputably resolved in what manner and by what events Babylon the great shall have fallen. For that blessed period let us ardently pray. Even so, come, Lord Jesus.*

* A serious embarrassment attends this symbolical representation of the destruction of the papal church. The description represents it terrible, complete and final. Yet kings of her idolatrous communion, and merchants of the earth, her clergy, who have bartered her dispensations, pardons and indulgences, are represented as spectators of her destruction, crying, Alas, alas! which necessarily implies, that, at least, some of them survived this dreadful catastrophe. In like manner after the description of this destruction, the kings of the earth, the beast and false prophet, are exhibited, chap. xix, as going forth to make war with him who sat upon the white horse, Christ, and his army. How to reconcile the apparently discordant parts of this representation may be a difficult question. Can a more satisfactory mode of solution be adopted, than to consider the entire destruction of that church, accomplished by a gradual process, and at different periods?

The judgment symbolized in this chapter commencing the desolating scene, which will be consummated, when Christ and his army shall subdue and exterminate the beast and false prophet, give their flesh to the fowls of the air, cast them into the lake of fire and brimstone, and torment them forever, chap. xix.

CHAP. XIX.

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation and glory, and honor, and power, unto the Lord our God:

2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.

The hypothesis is supported by the destruction of ancient Babylon, Jer. li, and Tyre, Ezek. chap. xxvi, xxvii, xxviii, from which this description is derived. Though the final destruction of those cities was predicted by those prophets in terms equally direct and positive; yet was their complete and final destruction effected by different events, and at distant periods. The destruction of Tyre was commenced by Nebuchadnezzar, and about 240 years after more effectually completed by Alexander the great, and ultimately A. D. 1289. Cyrus, king of Persia, commenced the destruction of Babylon, which, after about 200 years, was consummated by Seleucus king of Syria. If we infer, that the total destruction of the papal church, in like manner, will be effected at different periods, and by different events, the several representations of it will be intelligible, consistent and harmonious.

And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: for I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

In the preceding chapter we had exhibited the destruction of great Babylon, or the papal church, and the painful effects it produced in her devotees, who cast dust on their heads, wept and wailed, crying, Alas, alas! that great city. In this paragraph are represented the effects it produced in the holy inhabitants of heaven. In a view of divine equity and righteousness in this judicial, punitive process against that apostate church for corrupting the earth with idolatry, and shedding the blood of saints, with a mighty voice they shout, Alleluia, and ascribe salvation, and glory, and honor, and power to the Lord their God. In these devout ascriptions, the four and twenty elders, and the four living creatures unite, pronouncing, Amen, Alleluia, Praise ye the Lord—at the same time, the heavenly choir congratulate one another, that, this corrupt church being destroyed, this mighty obstacle removed, the way was prepared to solemnize the nuptial rites of the Lamb. For this joyful event, his wife, his bride, was also prepared, being arrayed in fine linen, the emblem of innocence and purity, the righteousness of the saints. This was an event so joyful, that the angel explicitly directed the apostle to write, *Blessed are they which are called to the marriage-supper of the Lamb*. This to the apostle was so transporting, that he fell at the feet of the angel to worship him, which he prohibited, informing him, that he was only a fellow-servant, and directed him to pay his homage to the Lord his God.

11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called, Faithful and True, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head

were many crowns; and he had a name written that no man knew, but he himself.

13. And he was clothed with a vesture, dipped in blood: and his name is called, **THE WORD OF GOD.**

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

17. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

In chapter xvi, 13, 14, we had the three unclean spirits going to the kings of the earth, to gather them to the battle of that day of God Almighty; and chapter xvii, 14, the ten kings making war with the Lamb; and in the text we have the Lamb going forth to meet them. The description of him and his army is most

noble and majestic. His name is called, KING OF KINGS, AND LORD OF LORDS, judging and making war in righteousness; his eyes as a flame of fire, most acute and penetrating; his vesture dipped in blood. a veteran, long exercised in war, and on his head many crowns, the insignia of many victories, and as King of kings, and an extended empire; and out of his mouth went a sharp sword with which he should smite the nations, and rule them with a rod of iron; followed by a noble train, the armies of heaven, clothed in fine linen, white and clean, adorned with purity and righteousness, going forth to meet the armies of the congregated kings of the earth, the beast, assembled to make war with him and his army.* When these mighty armies were thus assembled in array of battle, the apostle saw an angel standing in a most conspicuous place, in the sun, from which he might be seen and heard from one end of the earth to the other, who cried to all the fowls that fly in the midst of heaven, inviting them to the supper of the great God, that they might eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of all men, bond and free, small and great. This mighty conflict terminated gloriously for Christ, the King of kings, and his armies. He gained a glorious victory. The beast was taken, and with him the false prophet. These both were cast alive into a lake of fire, burning with brimstone. The remnant were slain

*It has been the general opinion, that a time of severe trial to the church will immediately precede the millennium; but this description of Christ and his people, if the armies which followed denote the church, gives a very different representation. The church is represented as contending with her enemies, not in sackcloth, in sorrow and blood, but in white raiment, the habit of salvation, joy and triumph.

It may be useful to remark, that the predictions in the apocalypse relating to the church before the millennium, entirely respect the witnesses who existed only in the Roman empire. If *they* may yet experience great tribulation, the church without the confines of that corrupt region, may greatly increase and prosper?

with the sword of him that sat upon the horse, and all the fowls were filled with their flesh. Most probably this metaphorical expression is only designed to designate the complete dissipation and total destruction of the enemies of Christ in this mighty conflict.*

This vision contains a symbolical representation of the last violent effort of the beast and false prophet, or the combined civil and ecclesiastical power of the Roman empire; to suppress the religion of Christ, and support the interest of that old serpent the devil; and

* It is the taste of modern authors upon the prophecies, to the beast and false prophet, to introduce a third power which they term, *The Anti-christ*; but this character is not exhibited in the revelation. By producing and comparing various predictions, they also describe the manner in which this mighty conflict will be conducted by the contending parties to its grand catastrophe; but to that knowledge of the scriptures, and a sagacity to explore the operations of divine providence, which capacitate to describe the mode, not particularly revealed, in which God will accomplish the predictions of his word, the present writer makes no pretensions.

It ought to be particularly considered, that when the scriptures introduce a symbol to denote a particular power, they ever preserve that power in its primary, or original state. The empire of the Babylonians, though enervated by luxury and dissipation, is yet ever the *lion*, among the beasts. However feeble and incapable of standing before the rough he-goat, the empire of the Medes and Persians, by rivalships, civil wars, effeminacy and voluptuousness, yet is it ever the *ram with two horns, pushing westward, northward, and southward*. Though the family of Alexander became so impotent and defenceless, that it fell a victim to the ambition of his four great captains, yet is it the *notable horn* between the eyes of the rough he-goat—and though of the four kingdoms into which his empire was divided, two were soon subdued, if not entirely subverted, yet are they ever the *four horns* upon his head. Though the Roman empire was inundated, subdued, new-peopled, its form of government subverted, and a new system of administration introduced by the Goths, yet is it ever the same beast, *terrible and dreadful*. Whatever revolutions, the ten kingdoms into which the Roman empire was divided have realized, and though some of them, long since, have been subdued and absorbed by their more potent rivals, yet they continue to be the *ten horns* of the beast. In like manner, whatever variations the civil and ecclesiastical empire of Rome may realize in their religious character, yet will they ever exist *the beast and false prophet* of the revelation.

exhibits the final result of all their machinations to accomplish their nefarious designs—their complete disappointment, and everlasting perdition. The identity of the symbol, *the wine-press of the fierceness and wrath of Almighty God*, ver. 15, manifestly suggests, that this is the same scene with that of gathering the vine of the earth, and casting it into the great wine-press without the city, chap. xiv. Many past and present events indicate the approach of this interesting, awful period, if it is not now existing. Long since has the influence of the unclean spirits displayed itself in stimulating the kings of the earth, and the Roman world, to take counsel together, against the Lord, and against his anointed, most impiously confederating to extirpate the Christian religion from the world. How far this scene has proceeded, and in what manner it will be consummated, it may be improper for us to inquire. Every description of it, marks it as a period in which God will eminently display his power and vengeance in the destruction of his enemies—when Christ will tread them in his anger, and trample them in his fury, and their blood shall stain all his raiment.

CHAP. XX.

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were fulfilled. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The subjects of this vision are expressed in very bold and impressive figures. An angel is represented as descending from heaven having the key of the bottomless pit, and a great chain in his hand, laying hold on the dragon, or devil, and binding him; then casting him into the bottomless pit, or hell, shutting, or locking him up and setting a seal upon him, that he might not deceive the nations for a thousand years. These figurative terms only signify simply, that an effectual restraint would be laid upon Satan, that he should not traverse, or walk to and fro in the earth, and propagate delusion and wickedness, as he had in antecedent periods. And the infernal influence of Satan being restrained, the kingdoms of this world would become the kingdoms of Christ. The appearance of thrones, and those who sat upon them, imports, that then the saints will take the kingdom, and truth and righteousness prevail in the world. At this period, martyrs and the witnesses of Jesus, are represented as rising from the dead and reigning with Christ a thousand years. This is termed the first resurrection, and they who shall participate in it are pronounced blessed and holy; upon whom the second death shall have no power, or who shall be exempted from the pains and tortures of eternal torment. This period is termed, *The millennium*.

The symbols of this vision have been very differently explained by the most learned and judicious expositors. Some have explained them literally, and insisted, that Christ will personally appear and reign on the earth, and that martyrs and saints will be raised from the dead, and participate in the honors and felicities of his kingdom—but this explanation does not accord with the symbolical structure of this prophecy, which represents moral and spiritual subjects by external and

visible objects, and consequently denotes the reign of Christ to be not a temporal kingdom in external power, pomp and splendor; but a spiritual and holy kingdom, erected in the souls of men, in light, or knowledge, holiness, peace and comfort: and the resurrection of saints and martyrs, to denote the revival and prevalence of their faith and piety, their fortitude and zeal in the cause of Christ—suggesting, that in the millennium, saints will be as eminent for holiness, fruitfulness and comfort, as were ancient prophets and the martyrs of Jesus.

The grammatical construction of the paragraph requires this explanation. If a literal resurrection of the martyrs and saints be understood, then all the wicked dead continue in their graves until the thousand years shall have expired, through which the saints will reign with Christ upon earth. But when the thousand years are finished, the *rest of the dead*, the wicked, *live again*. The text by logical and necessary implication, as conclusively proves the resurrection of the wicked dead, at the termination of the thousand years, as the resurrection of the martyrs and saints at the commencement of them; and each before the general resurrection, v. 13, and this construction will prove three distinct resurrections; the first, of the saints, at the commencement of the millenium, the second, of the wicked, at the conclusion of it, and the third, at the end of the world. But if we understand the terms metaphorically, the resurrection of the martyrs to denote, the revival of their faith and piety in the millenium, as God opened the graves of Israel and brought his people from them, denoting his raising them from their depressed state to prosperity, Ezek. xxxvii—and as the spirit of Elijah revived in John the Baptist, the terms of the text will be consistent one with the other, with the scriptures in general, and the sense obvious and impressive. The influence of Satan being restrained, error and wickedness will subside, and truth and righteousness will revive and predominate, or the saints will take the kingdom and reign with Christ a thousand years. When the thousand years shall have expired, Satan will be loosed,

the spirit of delusion and wickedness revive, and the wicked again reign on the earth. According to this explanation, the reign of Christ and the saints, will be a spiritual and holy reign. This has been so ably discussed by those eminent divines, Lowman, Edwards, Bellamy and Hopkins, and is so much the subject of the meditation, faith, hope and prayer, of those who prefer the peace of Jerusalem to their chief joy, that particular observations upon it are unnecessary, and will be suspended.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are, and shall be tormented day and night forever and ever.

This paragraph informs us, that after the millennium shall have expired, and Satan be loosed from his prison, he will make a mighty effort to restore the fortune and interest of his infernal kingdom. That for this purpose, he will pervade the world, going to the four quarters of the earth, diffusing the spirit of delusion and wickedness, inciting the nations, termed *Gog* and *Magog*, to a general insurrection, and entice them to make war upon Christ and his people. In this they will so far succeed as to compass the camp of the saints, formed to resist them, and the beloved city, or church. In this time of extreme hazard, when the church is about to be overcome, and fall a victim to the malignity and fury of her infernal foes, for her deliverance, Christ, her Lord and avenger will interpose, and by fire from heaven destroy the hostile host, seize that old deceiver the devil, and cast him into the lake

of fire and brimstone, to which the beast and false prophet had been previously consigned, in which horrid state he will be incessantly tormented forever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

The hostile host vanquished, and the old deceiver cast into the lake of fire and brimstone, a most sublime and majestic scene is next displayed—a great white throne, and him that sat upon it, the Son of man, Christ, enthroned in glory, from whose effulgence heaven and earth fled away, and at whose presence, death, hell, or the grave, and the sea, resigned their dead, and the solemn retributions of eternity commencing. To denote the regularity and equity of the process, the books, in which are represented as registered the thoughts and acts of men, are opened, and the book of life in which are inscribed all those who were given to Christ from the foundation of the world. By these shall the individual characters of all men be ascertained, and every man be rewarded according to his works. The wicked shall go away into everlasting punishment; but the righteous into life eternal. Death and hell, or the grave, shall be cast into the lake of fire, or the miseries of this life, to the wicked, be succeeded by incessant pain and perpetual torment in hell. *This is the second death.* Now all the eternal counsels of God are effected, and all the immediate purposes for which he created

the world are accomplished. Now the whole temporary system of Divine Providence is consummated. Now all the ends for which Christ assumed the mediatorial character are attained, and having put down all rule and authority and power, and adjusted the state of the universe for eternity, he will deliver up the kingdom to God, even the Father, that God may be all in all. Amen. Glory to God in the highest.

CHAP. XXI.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

In the beginning God created the heaven and the earth, and man in his own image. When the moral beauty of this work was effaced and despoiled by the

apostasy of man, in the work of redemption by Jesus Christ, God commenced a renovating system, or a new creation. This work he has continued and promoted through all the revolutions and events of time, and being consummated in the transactions of the day of judgment, the old heaven and earth wax old like a garment, are folded up as a vesture, and with the sea pass away and disappear, and the new heaven and earth are displayed in all the beauty and glory of a divine impression. This new heaven and earth, are the holy city, the church, perfected and beautified with celestial grace, and prepared as a bride adorned for her husband, to celebrate the heavenly nuptials, and eternally enjoy the embraces and complacency of her Lord and Head, Christ Jesus. Now the tabernacle of God is with men, the church, and he will dwell with them, and they shall be his people, and he will be their God. Now God will wipe away all tears from their eyes, for the former things, the old heavens, earth, and sea, with their attending evils, pain, sickness, sorrow and death, have passed away. Now there is a complete renovation, assured by a divine testimony, for the consolation of his people. He who sits on the throne saith, Behold, I make all things new, adding, *It is done.* Now all the counsels and promises of God are fulfilled, he who thirsts takes the water of life freely, and the righteous, inheriting everlasting life, are satisfied as with marrow and fatness. But the fearful, the spiritually timid, who dare not confide in God's wisdom, promises and faithfulness, and the unbelieving, who reject Christ and his grace, the abominable, the impenitent and incorrigibly wicked, shall have their part in the lake of fire and brimstone, which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11. Having the glory of God: and her light was

like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it, was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

The old heaven and earth having passed away, and the new introduced, to give a most perspicuous and impressive view of them, one of the seven angels, (probably that which had shown him the destruction of Babylon the great) addressed the apostle, Come up hither, and I will shew the bride, the Lamb's wife. Instantly he was carried away in the spirit, or in a prophetic rapture, to a great mountain from which he could have a most distinct and extensive view, and saw that great city, the holy Jerusalem, or the church, in its glorified state, in 'all its splendor and beauty. This he describes by the similitude of a city, having twelve gates, and at the gates twelve angels, one at each, as watchmen, or porters, and on the gates were inscribed the names of the twelve tribes of Israel. Upon each side, east, west, north and south, were three gates, giving admission of entrance from the four parts of the world, as they shall come from the east and from the west, from the north and from the south, and sit down with Abraham, Isaac and Jacob, in the kingdom of God. The city had also twelve foundations, on which were engraved the names of the twelve apostles of the Lamb, signifying, that the church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. The mensuration of the city was by twelve, four square, applicable to the twelve tribes, or to the twelve apostles, equal in length, breadth, and height, denoting its uniformity, strength, and beauty—built and garnished with precious stones and gold, like the breastplate, the Urim

and Thummim, the lights and perfections, of the high priest. To the apostle it was singular and surprising that he saw no temple in it; but for this a particular reason was assigned, the Lord God and the Lamb are the temple of it, the centre and object of all devotion, of adoration and love, of joy and praise. And the city, illuminated by the glory of God and the Lamb, had no need of the sun, or the moon. In this divine radiance, blessed condition! the nations of the saved walk continually; and being incessant, there is no night there, and the gates of the city are never shut. And they bring the glory and honor of the nations into it, as the grand repository of all that is excellent, glorious and desirable.—This accumulation of figures, most sublime and expressive, so far as means can effect it, is designed to impress our minds with the perfection and beauty, the glory and blessedness, of the church in heaven—with those things which eye hath not seen, nor ear heard, nor the heart of man conceived, but which God hath prepared for them that love him. Into the holy city shall not any thing which defileth ever enter, no unworthy character ever be admitted; but those only whose names are registered in the Lamb's book of life.

CHAP. XXII.

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God

giveth them light: and they shall reign for ever and ever.

In this paragraph, the description of the new Jerusalem is continued and completed. To the wall, gates, foundation and street of it, is added a pure river of the water of life, proceeding from the throne of God and the Lamb, representing those salutiferous communications of the Holy Spirit which will perpetually make glad the city of God, and refresh the souls of his people. In the midst of the street, and on either side of the river, stood the tree of life which bare fruit abundantly, for all times and seasons; so the citizens, richly supplied, shall not hunger any more, nor thirst any more. Even the leaves are the healing of the nations, and the inhabitant shall not say, *I am sick*; and consequently, there shall be no more curse; but the throne of God and the Lamb shall be in it, constituting it the centre and seat of purity and felicity, and his servants shall serve him with the most pure and exalted devotion, and shall see his face with the most rapturous delight; and blessed shall they be, O Lord, who walk in the light of thy countenance.

6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

This paragraph is a solemn confirmation of the truth of these predictions, and the certainty of their accomplishment, in their appointed time and order; with a repetition of the promise, chap. i, v. 3. Blessed is he that keepeth the sayings of the prophecy of this book.*

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me those things.

* These expressions, compared with chap. i, v. 3, and 19, are inserted as a parenthesis, the observation of the apostle, ver. 8, referring to the description of the new Jerusalem, or are spoken in anticipation of ver. 10--21.

9. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.

As upon the exhibition of the Lamb's wife, prepared for the nuptial solemnity, chap. xix, 7, this vision of the new Jerusalem so enraptured the apostle, that incautiously, he fell at the feet of the angel to worship him; against which he remonstrated, informing him, that he was a fellow servant, and renewedly directed him to *worship* God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his

part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.*

The important subjects of the Revelation having been disclosed, the apostle received the direction, most probably from Christ himself, Seal not the sayings of the prophecy of this book; for the time [of their accomplishment] is at hand—the scenes will soon begin to open, and the events will be accomplished in their order and season: and when they shall be consummated, then he that is unjust shall be unjust still: and he that is filthy, shall be filthy still: and he that is righteous, shall be righteous still: and he that is holy shall be holy still. To impress these subjects deeply, the solemn declaration is added, Behold I come quickly, pronounced by Christ in his own divine, majestic person, as the Alpha and Omega, the first and the last: who also announced the blessedness of the obedient, as they should have right to the tree of life, and enter through the gates into the city, and so be separated from the society, and exempted from the condition of dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,† who shall have their part in the lake of fire and brimstone.

The authenticity of the Revelation is attested by Christ in his essential divinity, and as the true light which came into the world. I Jesus have sent mine angel to testify unto you these things in the churches.

* There is manifestly a change of persons between the first and last part of this chapter. The first part was spoken by one of the seven angels, who appears to have terminated his interview with the apostle, ver. 9, upon which Christ, who appeared to him, chap. i, now manifested himself in his own person.

† Though this expression, *loveth and maketh a lie*, and the term *all liars*, chap. xxi, 8, may apply to all deceitful workers, they probably have particular respect to the papal hierarchy, who spoke lies in hypocrisy, 1 Tim. iv, 2.

I am the root and the offspring of David, the bright and morning star.

In the view of these predictions, and in reference to their accomplishment, especially that which relates to the coming of Christ the second time without sin to salvation, the Spirit and the bride, the church, the Lamb's wife, say, Come, and let him that heareth, that understandeth and complieth, unite in the invitation, and say, Come; and let him who is athirst, or ardently desires the promised blessings, Come; and whosoever will, let him take the water of life freely. A sacred respect to the revelation, and the inspired volume, of which it is the conclusion, is required by the solemn consideration, that if any man add to these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.

Christ concludes the revelation which God gave him, in the same august character in which he commenced it, as the Alpha and Omega, and the righteous judge who will render to every man according to his works. He who testifieth these things saith, Surely I come quickly, to fulfil these predictions, and to judge the world—to which the apostle, for himself and in the name of the whole church, replies, Amen—concluding with the apostolic benediction, The grace of our Lord Jesus Christ be with you all. Amen.

RECAPITULATION.

As it was the design contemplated in this work, to explain the Revelation in the hope of rendering that obscure, yet important, part of the holy scriptures more intelligible, and more useful to common readers, to attain the object more effectually, it is proposed to exhibit the symbols it contains, in the order in which they are placed, and the events it is apprehended they designate, in a concise and summary manner.

The prophetic series properly commences with opening the first seal, chap. vi, v. 1, 2, p. 214, when the apostle saw a white horse and his rider going forth conquering and to conquer—representing the Roman generals making war upon the Jews and destroying Jerusalem.

The appearance of a red horse and him who sat thereon, having a great sword, and power to take peace from the earth upon opening the second seal, v. 3, 4, p. 215, denoted the insurrections of the Jews against the Romans, in which, besides the terrible slaughter of the Romans, the Jews sustained the loss of 580,000 men, and the destruction of a thousand of their best fortified towns and castles.

The vision of the black horse and him who sat thereon, when the third seal was opened, v. 5, 6, p. 216, denoted the famine which distressed the empire—as the pair of balances, or scales, may designate the administration of equity and justice by the emperors, for which this period was remarkable.

The pale horse who had death for his rider, and a grave for his attendant, with power to kill the fourth part of men with the sword, or war, hunger, or famine, death, or pestilence, and the beasts of the field, under the fourth seal, v. 7, 8, p. 217, denoted, the distress and depopulation of the empire by those terrible judgments.

The opening of the fifth seal, v. 10, 11, p. 218, which exhibited, under the altar, the souls of the martyrs, respected the Pagan persecutions, and particularly the persecution of *Dioclesian*, which raged with extreme violence and severity for ten years, and was denominated, *The era of the martyrs*.

The eclipse of the sun, turning the moon into blood, and the falling of the stars from heaven, when the sixth seal was opened, v. 12—17, p. 220, represented the great revolution, or conversion, in the reign of Constantine, when the pagan luminaries were extinguished, pagan princes deposed, the pagan religion suppressed, and the empire converted to Christianity. This scene commenced about A. D. 312; and

terminated A. D. 323 This is presumed to symbolize the same scene with the war in heaven, chap. xii, 7. By this the great red dragon, or beast, which represented the pagan idolatrous empire of Rome, was wounded to death, chap. xiii, 3.

The vision of the four angels holding the four winds, and sealing the servants of God in their foreheads, chap. vii, p. 227, immediately respected the tranquillity of the empire, and the great accessions to the visible church, in the protecting reign of Constantine, from A. D. 323.

The silence in heaven upon opening the seventh seal, chap. viii. v. 1, p. 220, probably denoted the awful expectation with which the empire and church awaited the irruption of the Goths, who were formidably collected upon their northern frontier, upon the death of Theodosius, A. D. 395.

The storm of hail, fire and blood, upon sounding the first trumpet, v. 7, p. 230, represented the successive irruptions of the northern nations into the empire, A. D. 396, 405, 409, 441, which spread such distressing scenes of desolation in all the provinces of it between A. D. 396, and 450. The irruptions of these nations, are presumed to be those waters as a flood, which the dragon cast out of his mouth (*oos potamon* as a river) that he might cause the woman, the church, to be carried away with the flood, chap. xii, 15.

The mountain burning with fire cast into the sea, when the second angel sounded, v. 8, p. 232, symbolized Rome, attacked, plundered, and cast into a sea of trouble by Genseric and the Vandals from Africa, A. D. 455.

The falling of the star from heaven, shining as a lamp, when the third angel sounded, v. 10, p. 233, denoted the deposition of the emperor, and the extinction of the imperial line in Augustulus, A. D. 476—as the falling of this star, called *wormwood*, upon the rivers and fountains, denoted the bitter discords and contentions consequent upon it, especially between the Gothic nations and the lieutenants of the eastern em-

peror about the possession of Rome, and the provinces of Italy, between A. D. 490 and 554.

In the re-establishment of Pagan idolatry in the empire by the northern nations, in their respective dominions, between A. D. 356 and 530, the beast which was wounded to death did live; or idolatry which had been suppressed was revived in the empire, and in the ten kingdoms which they founded, the ten horns appeared on his seventh head. Soon after this, the beast with two horns rose out of the earth; or the pope began to exercise his tyranny in the church.

The eclipse of the third part of the sun, moon and stars, upon sounding the fourth trumpet, v. 12, p. 234, represented the revolution effected by Longinus, lieutenant of the eastern emperor, who suppressed the whole form of Roman government, instituted a new administration, and transferred the seat of authority from Rome to Ravenna, A. D. 558. The other three trumpets are distinguished by the woes annexed to them by the angel.

About A. D. 606 commenced the 1260 days, or years, in which the witnesses should prophesy in sackcloth, persecuted by the beast. In this term were the terrible calamities of the three woes inflicted,* comprising the impressive scenes and interesting events which are almost peculiarly the important subjects of the Revelation, and to which the preceding visions are subservient as an introduction.

<p>The opening of the bottomless pit upon sounding the fifth trumpet, the first woe, chap. ix, v. 1—12, p. 236, from which proceeded a smoke which darkened the sun and air, denoted the delusion of Mahomet, which so horribly obscured</p>	<p>About the time that Mahomet commenced his work of delusion in the east, the witnesses began to prophesy in sackcloth for the term of 1260 years, and the beast, or idolatrous power of Rome, to persecute them, in the west. These characters are first exhibited, chap. xi, ver. 1—13. The conflicting scenes between</p>
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* The third may be near the end of them.

the glory of Christ, and the dispensation of the gospel. The locusts represented his followers, and the devotees of his religion. They had power, not to kill, but, to torment men five months, computed prophetically, one hundred and fifty years. Mahomet began to invent and methodize his imposture about A. D. 606, and assumed the character of God's prophet. This judgment, or the effects of this woe, may have commenced when he began to propagate his delusion with the sword, A. D. 612. His successors continued the work of delusion and destruction to A. D. 762, and for 150 years most grievously tormented those men who had not the seal of God in their foreheads, from A. D. 612 to 762.

It is intimated, that a term of time would elapse between the first and second woe. The successes of the Mahometans terminated. A. D. 762, and the

they are introduced by chap. xii, and displayed in the subsequent chapters. The amiable qualities and deportment of the witnesses, chap. xiv. The blasphemy and persecuting tyranny of the beast, or secular empire, chap. xiii, and supporting the woman, or apostate church, chap. xvii, the judgments of God inflicted upon these persecuting powers by the vials, chap. xvi, and consummated in their destruction, chap. xviii, xix.

In the time that God punished the superstitious and degenerate Christians, especially in the east,* and destroyed the eastern empire by the Turks, it is apprehended, that he chastised the idolatrous Christians of the west, by the vials and their plagues. These are exhibited, chap. xvi.

The first vial, *the noisome and grievous sore*, v. 2, p. 331, represented the discords and contentions between the emperor Lewis and his sons, between the sons, and between their descendants, which involved the empire in civil war, and were productive of the most distressing and painful effects. This vial was poured out about

*Though the woe of the Mahometans extended through the empire, it was principally realized by the Christians in the east.

sixth angel sounded, 1281. The term, consequently, between the successes of the Mahometans, and the sixth trumpet, or second woe, was 519 years.

The four angels, loosed upon sounding the sixth trumpet, v. 13, p. 242, were the four Turkish sultans, or princes, who had established sultanies, or principalities, at Bagdad, Damascus, Aleppo, and Iconium, which were situated contiguous to the great river Euphrates.

These four angels, the Turks, were prepared for a year, and a month, and a day, and an hour, prophetically computed, for 391 years, fifteen days, to slay the third part of men, or to subvert the empire of the east.

This trumpet sounded, A. D. 1281, and the 391 years terminated, A. D. 1672. In this term, the Turks entirely conquered the eastern empire, and

830, and continued running more than a hundred years.*

The second vial, *poured into the sea, which turned it to blood*, v. 3, p. 332, prefigured the wars of the Christians with the infidels, or Mahometans, for the recovery of Jerusalem. This vial was poured out about A. D. 1090, and continued to the thirteenth century.

The third vial, *poured upon the rivers and fountains which became blood*, v. 4, p. 334, denoted the feuds and wars between the emperors and popes, which began about A. D. 1200, and continued more than a hundred years.

The fourth vial, *poured upon the sun, giving him power to scorch men with fire*, v. 8, p. 336, denoted the emulations and contentions of the popes about the papacy, which produced such vexatious and baneful effects to the subjects of the empire and members of the church. The effects of this vial began to be realized about A. D. 1372.

The fifth vial, *poured upon the seat of the beast*, v. 10, p. 338, prefigured the destructive influence of the reformation by Luther upon the idolatrous power of the empire, and the authority of the pope, A. D. 1517.

*The dates are extracted from Mr. Lowman.

possessed its various provinces.

The prophecy relating to the four angels, or Turks, terminates with the 391 years, or A. D. 1672. They will continue until the imposture of Mahomet shall be extirpated, when the beast and false prophet shall be destroyed.

As the pouring of the sixth vial, verse 12, p. 340, which dried up the Euphrates, or exhausted the revenue of the papal church, is not marked with any notable event, but the object of it would be effected by a gradual process, no particular period for it can be positively assigned. If we suppose it to have been poured out, A. D. 1690, it will give it a full proportion of time with the other vials.—The egress of the unclean spirits to the kings of the earth, exciting them to an insurrection against God Almighty, denotes the prevalence of atheistic infidelity and impiety in the civil and ecclesiastical powers of Rome. The present depressed state of the papal church, and the atheistic infidelity disseminated by Voltaire and his associates, with infernal subtilty, which displayed itself with horrid virulence and audacity in the French revolution, impress our minds with evidence, almost irresistible, that this vial, long since, has been in active operation, and may be already exhausted.

Very concise observations only will be made upon the seventh vial, p. 344. In its influence, it will effect the complete and final destruction of great Babylon, or the papal church. The manner, with the period, will

now be referred to the providence of God.

It is intimated, chap. xi, 15, that the seventh angel sounded, but the evils inflicted by this woe, are not exhibited. It will consummate the destruction of the beast and the false prophet.

From A. D. 1866, when the 1260 expire, to the millennium, through which term the light and prosperity of the church will probably increase, (which it is generally apprehended will commence A. D. 2000) the time will be employed in preparing the world for the universal and blessed reign of Christ on earth 1000 years. Chap. xi, 15, displayed, chap. xx, 1—6.

After the expiration of the millennium, Gog and Magog will compass the camp of the saints—be destroyed by fire from heaven—and the world summoned to judgment, ver. 7—15.

We have now the prophetic symbols of the revelation, with their events, and the periods of their accomplishment, in direct order and succession.

The book sealed. The seven seals opened.

Seals.		Periods.
1.	The white horse and his rider—denoting the war of the Romans upon the Jews.	A. D. 70
2.	The red horse with his rider taking peace from the earth—the insurrections of the Jews against the Romans.	100
3.	The black horse and balance—The famine in Rome.	165
4.	The pale horse with death for his rider, attended by a grave, or coffin—A great mortality through the Roman empire by various judgments.	251
5.	The souls under the altar—Persecutions of Christians.	300

Seals.

Periods

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| 6. | The great earthquake, the sun turned to darkness, and the moon to blood—the suppression of paganism, and the conversion of the empire to Christianity. | 312 |
| | The angels holding the winds—and the servants of God sealed—The tranquillity of the empire, and great accessions to the visible church in the reign of Constantine. | 323 |
| 7. | The silence in heaven, when the seventh seal was opened, denoted the solemn suspense with which the empire awaited the irruptions of the northern nations. This seal introduced seven angels with seven trumpets. | 395 |

The Trumpets.

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|----|---|-----|
| 1. | The storm of hail and fire, mingled with blood, when the first angel sounded, denoted the irruptions of the Goths, who spread a dreadful scene of desolation through the empire. | 396 |
| 2. | The mountain burning with fire cast into the sea—Rome attacked and plundered by Genseric and the Vandals from Africa. | 456 |
| 3. | The falling of a star from heaven—the deposition of the Roman emperor, Augustulus, and the suppression of the imperial line by Odoacer. | 476 |
| | The falling of this star upon the rivers and fountains, which made them bitter—the bitter discords and wars between the Gothic kings, and especially, between them and the lieutenants of the eastern emperor, about the possession of Rome and the provinces of Italy. | 492 |
| | In the establishment of pagan idolatry in the empire by the northern nations, the beast which was wounded to death did live. About this time commenced the apostacy of the Christian church. | 530 |

Seals.

Periods.

4. The eclipse of one third part of the sun, moon and stars—the entire suppression of the Roman form of government, and transferring the seat of authority from Rome to Ravenna.

558

The other trumpets are distinguished by the three woes annexed to them by the angel.

The witnesses begin to prophesy in sackcloth and the beast to persecute them, 1260 years.

606

In this term were the three woes inflicted.

Woes.

Seven Vials.

1.

Of the locust, or Mahometans, five months, or 150 years. A. D. 612.

1

Witnesses prophesy and the beast persecutes them.

Vials poured upon the beast, or persecutors of the witnesses.

2

The noisome and grievous sore denoted the domestic and civil wars between the emperor Lewis and his sons, and their descendants.

830

3

Poured into the sea, which turn it to blood—The wars of the Christians with the infidels, or Mahometans, for the recovery of Jerusalem, termed, *The crusades*.

1090

Poured upon the rivers and fountains—the wars between the emperors and the popes.

1200

388 *The Millennium...The End of the World.*

Woes.		Vials.		Periods.
2.	Of the four angels, or Turks for a year, a month, a day, and an hour, 391 years 15 days A. D. 1281.	4	Poured upon the sun—contentions be- tween the popes about the papacy.	1372
		5	Poured upon the seat of the beast—the <i>idolatrous</i> power of the empire broken by the reformation of Luther.	1517
		6	Poured upon the river Euphrates, which dried it up— the extinction of the papal revenue.	1690
3.	Upon the kingdom of the beast.	7	Effects the destruc- tion of great Babylon, or the papal church. The 1260 years end.	1866

THE MILLENNIUM.

THE END OF THE WORLD.

In this manner the prophetic series conducts us through the successive scenes, revolutions and events of time, from the days of the apostle to the dissolution of the heavens and earth, the transactions of the general judgment, and the solemn retributions of eternity. With the symbols before our eyes, and the history of divine providence in our hands, we review the prophetic series commencing with the opening of the first seal. We investigate the significancy of the symbols, compare events with them, and are surprised at the aptitude of the symbols to designate their various events, and the precision of their accomplishment. How connected and harmonious? What evidence does the revelation involve in itself of its divine inspiration and authority? What external visible support has it received from the providence of God? We arrive at the period in which we live. We see the typical Euphrates dried to its lees, the papal revenue exhausted to its very dregs.

From their tenets and insinuations, we perceive that the unclean spirits like frogs, are gone out into the world. Surprised at finding the events and circumstances of our own times so accurately symbolized, we demand, How can these things be? We reflect that known unto God are all his works from the beginning of the world. We are taught that the scene will progress: that the kings of the earth will increase in their hostility and rage against Christ—marshal their army, and challenge him to combat—that the KING OF KINGS, with his glorious train will go forth to meet them, and will overcome and subdue them, and cast them into the lake that burns with fire and brimstone.

By anticipation, we rejoice in the righteous, peaceful and blessed reign of Christ, and shout, *Hosanna to the Son of David.* We extend our view and see the Son of man, in awful majesty, coming in the clouds of heaven and summoning the world to judgment, and in solemn suspense, await the interesting decision—When he pronounces, *Come ye blessed*—we hear heaven resound with acclamations, *Worthy is the Lamb that was slain*—and when—depart ye cursed—hell with the groans and shrieks of the damned. The Lord grant that we may find mercy in that day.

THE END.

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Rev. Lemuel Hynes, Rutland,	Cyrus Williams, do.
Philander Hulbert, Alford,	Timothy Walker, Esq. Charlestown,
Jonathan Hicks, Stockbridge,	Timothy Walker, jr. do.

RECOMMENDATIONS,

To a new, interesting, and valuable Explanation of the Revelation, just published by Samuel T. Armstrong, No. 50, Cornhill, Boston, written by the Rev. AARON KINNE, A. M. entitled An Explanation, &c. &c. &c. Price 2 dollars.

From Rev. President Fitch.

Williams College, March 17th, 1812.

THE Rev. Aaron Kinne, the author of the following work, has read to me his explanation of the Revelation. As far as I am able to form a judgment of so difficult an undertaking, the author appears to have succeeded much better than any preceding writer on this subject with whose work I am acquainted. He has studied his subject with deep and critical attention; and, in my opinion, in peculiarly clear and satisfactory in his explanation of prophetic emblems, and in the application of them to the events recorded in history. Such knowledge of his subject, discernment of difficulties and objections, and judgment in removing them, and such a spirit of sound and fervent piety every where appear in the work, that, I think, it cannot fail of recommending itself to every judicious and pious reader, and of affording him instruction and edification. I can therefore cheerfully recommend this work to the Christian public, as deserving a more than common share of their attention and patronage.

EBENEZER FITCH.

From the Hon. John Treadwell.

Farmington, Conn. 6th May, A. D. 1812.

HAVING perused the following comment with notes on the Revelation of St. John, in manuscript, and attended to such explanations of it as the Rev. author thought proper to give, I am satisfied that it is the result of much study and reflection, and worthy of the patronage of the Christian public. The exposition of the sacred text, in some important points, is, as far as I know, original; and free from several objections to which those of preceding writers, on the same subject, are liable. The author appears, if I mistake not, uniform in the interpretation of the symbolical language of prophecy, and learned, and, to say the least, ingenious, in the selection and application of historical facts supposed to be predicted by it. The work, indeed, on a critical scrutiny, may, as well as the works of others on the same difficult subject, appear liable to objections, but I have no doubt, if made public, it will be read with pleasure, and with profit, by all who are disposed, with attention and care, to search the Prophetic Scriptures.

JOHN TREADWELL.

From Rev. Vice-President Hyde.

Lee, Mass. May 26th, 1812.

HAVING heard the Rev. Aaron Kinne read his manuscript, on the Revelation of St. John, I fully concur in the recommendation of it, given by the honorable John Treadwell, Esq. as expressing my own views of the merit of the work. I have no doubt that the publication of it, especially at this time, when the attention of the Christian public is so much turned to the Prophetic Scriptures, will tend to the increase of knowledge among the people of God, and subserve the interest of the Redeemer's kingdom.

ALVAN HYDE.

From Rev. Dr. Lyman.

Hatfield, Mass. June 1st, A. D. 1812.

THE Author of the following work having read to me the greater part of his explanation of the Revelation of the Apostle John, I have been much pleased and instructed by the able manner in which he has treated the important subject.

Recommendations to Kinne on the Prophecies.

While I disclaim all pretensions to decide, upon a single and cursory reading, between his scheme of interpretation, and that of other able and learned writers, with whom he differs in several interesting parts of the prophecy; still I cannot but think that he has cast additional light upon the subject, and has developed, and in a good degree made plain, many of those intricacies which attend symbolical and prophetic writings. I am persuaded that his work is worthy of public attention and the patronage of the inquisitive, learned and pious, and calculated to increase that stock of useful knowledge, which of late years, has been imparted to the Christian church upon the interesting subject of prophecy, and that the labors of the author have added new evidence of the truth and superior excellence of the Christian religion, and may by the Divine blessing confirm the faith and hope of the children of God.

JOSEPH LYMAN.

From Rev. Dr. Austin

THE following work has been submitted in a considerable part to my attention. Without presuming to pronounce upon the correctness of the interpretations given to the apocalyptic visions of St. John, which, after attending to the elucidations of ingenious men are to me embarrassed still with difficulty, I readily say that the views of the Rev. Author appear to be more consistent with the uniformity of the symbolic language of the Bible, and with facts than those of any preceding writer upon prophecy. His interpretation of the eleventh chapter of Daniel, the most obscure perhaps of any part of scripture, has unusual claims to confidence. The work promises instruction and edification to the reader, and I hope it will meet with a liberal patronage.

SAMUEL AUSTIN.

Worcester, Mass. June 3d, 1812.

From Rev. Dr. Morse.

Charlestown, Mass. June 8, 1812.

THE Rev. Mr. Kinne has read me some detached parts of his proposed Work on Scripture Types and Prophecies; and communicated also, the recommendations of a number of respectable Gentlemen, who have more fully and critically examined the work, and in whose judgment I have confidence. On these grounds, and at a time, when by passing events, the Christian world is excited so extensively and remarkably to attend to the prophecies, which these events seem evidently to be fulfilling, I am of the opinion that the proposed work may throw new light on these difficult subjects, and its publication may be useful.

JEDIDIAH MORSE.

From Rev. Mr. Catlin.

New-Marlborough, Mass. Nov. 2. 1812.

HAVING attended carefully to the Rev. Aaron Kinne's explanation of the Revelation of the Apostle John, and to some important parts of it repeatedly; and having noticed several recommendations of the work; I fully concur in the strongest recommendations. To me it appears to be, not only an elaborate and ingenious exposition; but also one which casts new light on the abstruse part of sacred prophecy. I doubt not but the publication of the work will conduce very much to harmony of opinion on these interesting subjects; and afford entertainment and instruction, calculated to support the faith and patience of the people of God.

JACOB CATLIN.

From Rev. Dr. Griffin.

I HAVE read Mr. Kinne's Explanation of the Revelations, and cheerfully express the pleasure which I have derived from the ingenuity of the author. Without presuming to decide on the correctness of all his opinions, I have no doubt that the exposition as a whole will lend a very considerable influence in diffusing, in this interesting day, a correct knowledge of the prophecies.

E. D. GRIFFIN.

Boston, Feb. 7, 1814.

—IN PRESS—

An Essay on the Sonship of Jesus Christ, by the same author.











